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ART. I.—THE SUPPRESSION OF THE ORDER OF
JESUITS IN THE GERMAN EMPIRE.

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To an American, who has lived all his life in the atmosphere of religious freedom, the suppression of the Order of Jesuits by the German government appears, at first sight, very unreasonable and unjust. The measure seems to carry on its face the stamp of intolerance and oppression. But before one can pass judgment upon the real merits of the case, it is necessary to take into consideration the peculiar character impressed upon the Order when it was founded, the nature of its activity since that time, and especially the policy which it has pursued in the present century. And it will assist our investigation, if we cast a glance, in the first place, at the founder of the Order.

Upon the beautiful hill of Monserrat, a day's journey from Barcelona, can still be seen the ruins of a monastery, whose chapel was once the favorite resort of pilgrims. Hither came, in the year 1522, a Spanish cavalier, riding a mule, dressed in sackcloth, with a girdle of rope around his body, and a long pilgrim's staff laid across the saddle. Three days he spends in confessing his sins and in revealing his plans to an aged priest. Then, like a young man who expects to be dubbed a knight, he spends the night preceding the

25th of March in watching and in preparing himself for spiritual knighthood. With his head and left foot bare, and on his right a bast-shoe, for he was lame, sometimes kneeling and sometimes leaning upon his staff, he weeps and prays, vowing that he will make a pilgrimage to Jerusalem, for the purpose of converting the unbelieving. When morning comes he takes the sacrament, hangs the dagger and his sword on a pillar near the altar, and then starts out on foot with the intention of fulfilling his vow.

It is Ignatius of Loyola, the founder of the Order of Jesuits. The scene just described furnishes a partial index to his character. It shows his ardent zeal, his strong will, his powers of self-renunciation, and his deep earnestness with reference to the solemn interests of eternity. His wounded leg points to active service on the battle-field, where he learned the value of implicit obedience and thorough organization. In addition to these qualities he possessed faith as firm as a rock, a heart full of sympathy and love for his fellowmen, keen discernment of character, and great skill in adapting himself to the peculiarities of others. Without these qualities he could not have matured and carried out his plans. For it required an iron will and unflinching perseverance to complete the course of study which he began at thirty-three. In spite of his zeal it was difficult for him to learn. The verb *Amo* distracted his attention, because while conjugating it he could not help thinking of the heavenly sweetness of Christian love. Most of the time, too, he had to live on what he could beg. Nevertheless his enthusiasm and his skill in making himself all things to all men, won for him at the University a small band of faithful friends, over whom he gained almost absolute control. But his most remarkable traits were his fanaticism and his unbounded confidence in the Romish Church. One of his sentences affirms that if the church declares a thing black, which to us looks white, we should without hesitation call it black.

We would naturally expect the society founded by such a man to be a sort of mirror reflecting the man himself; and in this we are not disappointed. It is thoroughly organized. At its head stands a general, with officers under him, who preside over particular provinces. The members are divided into four different classes, ranking one above the other; and each member is expected to ren-

der implicit obedience to the higher authorities. Already the name *Societas* is significant, for it was chosen as the best rendering of *Compania*, the Spanish word for a company of soldiers. The members of the Order delight to speak of themselves as a kind of spiritual militia, whose object is to fight for God under the banner of the Cross of Christ. And every candid reader of history must confess that in their warfare against the enemies of Romanism, they have shown the same fearlessness of danger and the same spirit of endurance which their founder manifested on the battlefield and under the hands of the surgeon.*

The recruits for this spiritual army are trained, in part at least, by means of the *exercitia spiritualia*, which are designed to produce the same experiences as those which Loyola passed through in the cave near Marensa. They usually last four weeks, although the term may be lengthened or shortened if circumstances require. The person who passes through these exercises, submits himself entirely to his spiritual guide. In the first week he reflects upon sin; in the second upon the life of Christ; in the third upon His sufferings and death; in the fourth upon His resurrection, ascension and glorification. The design of these reflections is to make the candidate pass through the successive stages of *purification, enlightenment and reconciliation with God*. All the powers of the soul are to be called into activity during the exercises; the imagination is expected to transform the events upon which he meditates, into living realities before the mind's eye. In visions he is to see the fall of the angels and of man, to perceive with his five senses the horrors of hell, to hear the Persons of the Trinity discuss the plan of salvation, to witness the Baptism in the Jordan, the Transfiguration on the Mount, the celebration of the Last Supper, the dying agonies upon the Cross, and the scenes which transpired on the morning of the Resurrection. Sensible objects like dead men's bones and newly-plucked flowers are employed to work upon his feelings; he begins his meditations in a room darkened by heavy curtains; he finishes them under the influence of sunlight and the

*To heal his leg properly the surgeon broke it twice, and then sawed off a protuberance below the knee, because the proud cavalier thought he could not endure such a deformity. During these operations he never uttered an exclamation of pain, but only clenched his fist. It was in the days when medical men knew nothing of chloroform and the other anæsthetics.

other comforts of life. The castigation of the body does not amount to much ; experience had taught Loyola how indispensable health is to those who wish to be useful in life. Those whose natures are so cold that these exercises make no impression upon them, are of course not fitted to become adepts of the Order. Hence those only who pass through these meditations successfully, are allowed to go on. The Society shows further discrimination in selecting those, whom nature has favored with special talent and a prepossessing external appearance.

The subsequent training which the candidate receives, is well calculated to make him an efficient member of the Order. He passes through a course of study and discipline, extending over fourteen years or more ; and the instruction which he gives to others during a part of this time, makes him thorough in his knowledge and acquirements. The regulations mark out how he shall spend his time from early dawn till late at night ; they specify how he must walk, hold his head, and conduct himself in his outward deportment. He is taught to confess his virtues as well as his faults. As God tried Abraham, so shall the novice be tried by temptations suited to his strength. At stated times he must perform menial services, take care of the sick or support himself by begging. If he has any property he is not allowed to will it to his relatives, but he must bestow it upon the poor, which of course is usually construed to mean the Society. Should he be expelled he does not receive back any of his former possessions—an arrangement which puts him entirely at the mercy of his superiors. His father and mother, his brothers and sisters, and his other relatives must be to him as those that were, but are no more. All letters which he writes or receives are examined. The members exercise the closest watchfulness over one another, and report whatever fault, misconduct or praiseworthy deed falls under their notice. Full reports are sent to the general at Rome ; his archives and the provincial records show the talents and the weaknesses of every individual under him ; hence he seldom fails in his appointments to bring the right man into the right place. But that which more than anything else gives the Society its executive efficiency is the vow of unconditional obedience. True, this vow is only taken by the members of the highest class, the *professi quatuor votorum*, but it is the class by

means of which the Order has exerted its marvelous influence upon the destinies of nations. Moreover the Book of Constitutions teaches that every one shall regard his superior officer as the representative of divine Providence, that it is the duty of each member to allow himself to be moved hither and thither like a corpse, or like the staff which an old man carries in his hand.* An army officer is satisfied if his soldiers obey in their external bodily movements; Jesuitism requires obedience also on the part of the inner man. According to its tenets, the person who simply carries out what is commanded, is no better than a vile slave or a brute; obedience only becomes a virtue when it is rendered willingly; it becomes perfect when the inferior not only wills, but also thinks as his superior does. Such a sacrifice of the intellect of course nullifies the restriction, which enjoins non-conformity in cases where a positive sin is commanded. This whole system of training aims at converting the individual into an efficient instrument for carrying out the designs of the Papacy; under its influence he becomes a blind tool, a simple means to an end. In fact the entire Society is organized from the standpoint of utility.

It is very evident that a society thus organized and welded together into a compact whole, bound by religious vows and urged by a sense of its own interests to further the interests of the Papacy, acknowledging neither the ties of blood nor those of fatherland, *might* become dangerous to the state, although it is not a priori certain that such would be the case. The verdict of history alone can decide whether this threatening possibility ever became a reality. When the society laid its code of statutes before Paul III., he is said to have exclaimed: "This is the finger of God." It was at a time when the Pope's authority was waning, and his throne almost beginning to totter; the Reformation had commenced to spread in Italy; Protestant ideas were taking hold of the educated classes, and penetrating even into the ranks of the clergy. The Pope recognized the value of the new Society; he invested it with extra-

*Et sibi quisque persuadeat, quod qui sub Obedientia vivunt, se ferri ac regi a divina providentia per superiores suos, sinere debent, per inde ac si cadaver essent, quod quoque versus ferri et quacumque ratione tractari se sint; vel similiter atque senis vaculus, qui ubi cumque et quacumque in re velit eo uti, qui eum manu tenet, ei inservit. Corpus Instit. Soc. Jesu. Pars vi. c. i. 373. I quote from the Antwerp edition, published in 1702.

ordinary privileges and prerogatives. Notwithstanding the vow of poverty, which is taken by the individual members, the Order as a whole received the right to accept donations, to carry on commerce and establish banks, to build houses and erect churches, to found Colleges and deliver lectures on all subjects. An interdict laid upon a country does not affect the members of the Society. Their persons are exempt from the jurisdiction of the bishops, their property from all tithes and taxes. A monarch violating these rights falls *ipso facto* under the ban of excommunication. Those who join the Order receive full pardon of all past sins at the time of entering and at death. On certain days a Jesuit can release a soul from purgatory by repeating the penitential psalms or five Pater-nosters and Ave-Marias; on other days he exercises extraordinary powers of absolution; in fact all indulgences and remissions which can be obtained at Rome can also be obtained in the churches of the Society, and that, too, in the same time. Specifications like these appear to a Protestant, if not laughable, at least of no value; but for a Catholic they are matters of the highest, yea of eternal importance, and hence for the Jesuits a source of unlimited power over the masses. It is impossible in this connection to state all the privileges which were granted by the Pope; the summary of them, when printed separately, forms of itself quite a compendium.

Armed with these prerogatives, the Order went forth to do its work. The mission which it had proposed to itself was not an easy one. England, Scotland and the Scandinavian regions were lost to the faith which it professed. Protestantism had made its way into all parts of France; an ambassador from Venice declared that in the year 1561 three-fourths of the French provinces were filled with the doctrines of Calvin. In Germany and Austria nine-tenths of the population had fallen away from Catholicism; Catholic professors could no longer be found to fill the vacant chairs in the Universities; at Vienna no student had taken orders for a period of twenty years. Besides, the clergy had sunk so low in morals knowledge of the Scriptures and reverence for divine things, that scarcely any religion remained either among them, or among their people.* To revive the drooping faith and zeal of the masses, and to regain what had been lost, was the difficult work which fell, to the lot of the Society. Others might have shrunk back in de-

spair; but not so the Jesuits, whose confidence in the cause which they had espoused was unlimited, and who considered no sacrifice too great if it conduced to restore the Roman church to its former power and glory. With untiring assiduity they devoted themselves to the preaching of the Word, to the instruction of the young and to the duties of the confessional. Their eloquence attracted and swayed the masses; their schools, being the best in the world, were attended by the children of Catholics and Protestants, whereby the rising generation was imbued with their religious ideas; their skill as father confessors gave them indescribable power over the consciences of monarchs and their subjects.

Before one generation had passed away, the Order had the satisfaction of seeing its pupils on regal thrones, wearing the Cardinal's purple, and filling the most prominent chairs in the Universities. Not only did they labor to convert those who in their eyes were heretics; but they also raised the emblems of man's salvation in hitherto unknown regions of the globe. "The history of their labors," says Bancroft, "is connected with the origin of every celebrated town in the annals of French America; not a cape was turned, not a river entered, but a Jesuit led the way."† In no long time their influence was felt from the banks of the Nile to those of the Ohio, and from the Arctic regions to the plains of Paraguay. Not without reason did one of the Generals of the Order boast to a French Duke in Paris: "You see, from this room I govern not only Paris but also China; and not only China but also the whole world; and that too without any one knowing how it is done."

But with this increase of power came also an increasing love of power, which at length grew into a passion for the same, and thus gave rise to numberless intrigues both to acquire more and to pre-

* "Dahin war es durch die heillose Wirthschaft des Papstthums gekommen, dass selbst Bellarmin das Geständniss ablegen muss; Einige Jahre, bevor die lutherische und calvinische Häresie entstanden, war keine Strenge bei den geistlichen Gerichten, keine Zucht der Sitten, keine Kenntniss der heiligen Schriften, keine Achtung vor göttlichen Dingen, kurz beinahe gar keine Religion mehr vorhanden gewesen." Huber, Jesuiten Orden. Page 103.

† Their activity has not ceased even at this day. My cabin-mate on the steamer which took me across the Atlantic, had been a missionary on the Pacific Coast over fifteen years: his glowing accounts of the work done in British Columbia, almost led me to hope for the non-fulfillment of the sad prophecy, that a few centuries hence the red man will live only in history

serve that which had been acquired. I am here tempted to follow the example of Aeneas, who (according to Virgil) gave Dido an idea of the wiles of the Greeks by telling the story of Sinon and the wooden horse, prefacing it with the words, "*Ab uno disce omnes.*" At any rate, a few examples will suffice to give the reader a glimpse of what has been brought to the light of day in this direction. Motley, in his history of the Rise of the Dutch Republic, states towards the close of the third volume that the murderer of William of Orange had previously made known his designs to the rector of the college at Trier, and this eminent Jesuit not only pronounced his blessing upon the assassin, but also gave him the assurance that if he died in the attempt, he would be received into the company of the martyrs in heaven. It has been shown beyond doubt that the Jesuits knew of the celebrated Gunpowder plot in England, and yet did nothing to prevent its being carried into execution. In Poland they induced Sigismund III. to recognize and support the two Demetrii in their pretensions to the throne of the Czars, because they hoped by means of these pretenders to bring the whole Russian Empire under the sway of Rome. Louis XIV., it is well known, stood in criminal relations with a woman named Montespan. Bossuet had persuaded him to sever himself from her, but the intrigues spun by the king's father-confessor P. La Chaise, and others, renewed the friendship, and the consequences were two bastards. Subsequently (as is stated in a letter written by Elizabeth Charlotte, wife of Philip I. of Orleans) the same Jesuit persuaded the king, who had never read a word in the Bible, that all his sins on the above score would be remitted if he revoked the Edict of Nantes. It is hardly necessary to add that by doing so he drained France of its most enterprising citizens, and perhaps sowed some of the seeds, which a few generations later developed into the bloody fruits of the French Revolution. In Germany the Jesuits induced Matthias to name as his successor Archduke Ferdinand, who had made a vow that he would never injure the Church by making concessions to the heretics. Afterwards they were constantly urging him to introduce the Catholic faith by the force of arms. "The Thirty Years War," says Gfrörer, "was one-half the work of the Jesuits; the princes who, in this fearful contest, fought in behalf of the Catholic cause, played the part which the Jesuits had marked out for them." When

we remember that at the close of this war the population had sunk to one-third, in some sections to one-fifth of the original number, that many a farmer was obliged to pull his own plow and scarcely knew where to get the seed for sowing, we need not wonder that in some places the name Jesuit was never uttered without a curse.

On a par with these intrigues is the system of ethics which the Order developed. To retain its hold on the men of the world, the expedient was adopted of lowering the standard of morals as much as possible. The priests were instructed to make matters easy for those confessing their sins, especially if they happened to be princes or merchants. A few of their precepts may not be out of place in this connection. If an honest man is unable to earn the necessities of life, and yet feels ashamed to beg, it is allowable for him to take by stealth that which does not belong to him. The *reservatio mentalis* enables a man to make promises and to take an oath without binding himself. Escobar affirms that a promise is not binding if a person who makes it does not thereby intend to bind himself, but simply thinks of fulfilling it at the time when he makes the promise.* Castro Paolo asserts that it is allowable to make use of an ambiguous oath whenever there is a proper reason for concealing the truth. Another writer teaches how to multiply the chances of winning at a game of cards; the player makes a vow that he will donate a part of the gain to the poor, whereby he enlists the sympathy of God on his side. Their teachings in reference to the seventh commandment, I refrain from incorporating into this article, because a translation of them would disgrace the English language and defile the pages of this REVIEW. The Jesuits themselves express surprise at finding how easy the yoke of Christ becomes to those imbued with their tenets.

In the contest which grew up between the Jansenists and the Jesuits, these dangerous maxims were attacked with energy and skill. The tactics which the Society adopted in defending itself, cannot fail to excite surprise. First, one of their number published an anonymous apology, defending the casuistry of their books on ethics. When this apology was condemned by the bishops and clergy, they declared that the apology had not gone forth from their

*His name gave rise to the French word Escobarderie, which signifies what the Germans call "feine Lüge."

midst. They also declared that the Order was not responsible for what individual members here and there might have taught. Hereupon the opponents pointed to the statute in the Book of Constitutions, which prohibits the members from publishing any book unless it is sanctioned by the Society. In their extremity they now declared that the maxims had been mis-quoted. The odds were fearfully against them. Nevertheless their cunning intrigues* carried the day; the adherents of Jansen's doctrines were obliged either to recant or suffer persecution.

The Society's day of doom came at last. In the contest above referred to, they had triumphed physically, but intellectually they had suffered a defeat. "After they had been overcome in the sphere of mind," says Ranke, "they could not long remain in the possession of power." About the middle of the 17th century, Ministers in favor of reform came into power in all the States of Europe; and since the Order refused to be reformed, it was obliged to take the consequences. First it was suppressed in Portugal, where its members were accused, perhaps unjustly, of having conspired against the crown. Then it shared the same fate in France; soon afterwards also in Spain, where its members were treated with undue severity. Pope Clement XIV. finally made preparations to abolish the Order; he gained the consent of the Catholic monarchs;* and in the Bull which proclaimed the abolition, he states among other reasons, that so long as the Society exists it will be impossible to establish a true and lasting peace in the church.

Banished from all Catholic countries, where did the members find refuge? Strange to say, in Prussia and Russia. Frederick the Great declared that he needed them as teachers in Silesia, and Catherine II. thought she needed them to win for her the sympathies of her newly acquired Polish subjects.

*In reference to the cunning of the Order, Hase in his *Polemik* (page 287, 3d Ed.) says: "Ihre Weltklugheit hat den Völkern imponirt, wie sich's im Sprücheworte darstellt: mit einem Jesuiten finge man den Teufel auf offenem Felde. Aber auch: was der Teufel nicht machen kann, gibt er einem Jesuiten in Verdäng." The maxim, that the end justifies the means, is not found in any of their books, although a construction almost as bad can be put on sentences like the following: *Quum finis est licitus etiam media sunt licita. Media honestantur a fine.* The former belongs to Busenbaum, the latter to Fillinius. Pascal's Provincial letters and Haber's *Jesuiten Orden* (chap. vi.) contain large collections of the dangerous maxims propounded by Jesuitic authors.

No sooner had the nations of Europe thrown off the yoke of Napoleon, than a reaction set in, which brought along with it the restoration of the Order of Jesuits, with nearly all its former privileges. They soon became the ruling power in the church. Not inaptly do the Italians speak of a white and a black pope; for the General of the Society is verily the power behind the throne. He is in appearance the servant, but in reality the master. He and his colleagues are the soul of the Ultramontane movements of the 19th century. During the forty-seven years which elapsed between the abolition and the restoration of the Society, the world moved; whereas it (the Society) stood still, inasmuch as it continued to advocate and still advocates the prerogatives of the Papacy and the principles of intolerance which belong to a by-gone age. In the 16th century the Dukes of Bavaria persecuted the Lutherans in that province, in return for which the Pope granted them full power over the clergy. In this century, when the occupant of the same throne wished certain privileges from the Pope, the reply was, that he must first destroy the Lutheran heresy in his newly acquired dominions, annul the religious freedom which had been lately introduced, free the clergy from all taxes and State jurisdiction, and place the press and the schools under the supervision of the bishops. In the year 1863 a concordat was formed with the Republic of Ecuador, which specifies that only the Catholic form of worship shall be tolerated in the republic, that every book forbidden by a bishop shall be confiscated by the government, that the State authorities shall assist the bishops in suppressing any attempts which may be made to lead astray the faithful, that a priest, even if he commits a crime which would be punishable according to the laws of the State, can only be tried by clerical judges, that the churches and cloisters shall have the right of asylum, so that no one can be arrested within their precincts un-

* The circumstance which induced Maria Theresa to give her consent, disproves an assertion, which I have heard from Catholic lips, viz., that never in the history of the world did a priest disclose the secrets of the confessional. The representations of the Bourbon courts had been of no effect; she was confirmed in her resolution not to yield her consent, by the opposition which her son Joseph manifested against the Order, for she delighted in acting contrary to his wishes. But one morning a slip of paper was handed to her, containing what she had confessed to the Jesuit Campmüller, concerning certain scruples of conscience which she had felt in reference to the partition of Poland. The fault of one man decided the fate of his colleagues in the Austrian empire.

less by special permission of the ecclesiastical authorities. The papal syllabus,* which was issued toward the close of the following year, (Dec. 3, 1864,) acknowledges that the Pope is unable to reconcile himself to the progress and civilization of modern times. It condemns freedom in matters of religion, conscience and thought, and claims for the church coercive power over its members, and the control of science, philosophy and public instruction. How beneficial to the cause of education such an arrangement would be, is apparent from the state of things in Italy. In the States of the Church only ten per cent. of the population are able to read. In the territory which formerly constituted the kingdom of Naples, and which was a favorite home of the Jesuits, only two out of a hundred can boast of this accomplishment. The public instruction came in 1818 entirely into the hands of the clergy, and at the end of 40 years 1,100 of the 3,000 parishes were without schools, and of the remainder 900 had schools with teachers that could neither read nor write!† In Germany, where public instruction is in the hands of the state, it was found that all the recruits to the army could read and write, but that those with the poorest education came from the Catholic districts of Bavaria.

At first sight it might appear as if Ultramontaniam wore a different aspect in Belgium, because here it sometimes made common cause with the liberal party; but the moment we inquire a little more closely into the matter, we find ourselves disappointed. "We have freedom of the press," says the *Echo du Luxembourg*, "but he who has the audacity to read any paper except the one which suits the fancy of the priest, receives an unmerciful refusal of the absolution. We have freedom of instruction; but the children who do not attend the schools of the clergy are not admitted to the

* The Syllabus is composed of 80 propositions, which the Pope condemns. We will quote three as specimens:

XV. Liberum cuique homini est eam amplecti ac profiteri religionem, quam rationis lumine quis ductus veram putaverit.

LXXVIII. Hinc laudabiliter in quibusdam Catholicis nominis regionibus legatum est, ut hominibus illuc immigrantibus liceat publicum proprii ejus cultus exercitium habere.

LXXX. Romanus Pontifex potest ac debet cum progressu, cum liberalismo et cum recenti civilitate sese reconciliare et componere.

† Sybel's (Prof. in Bonn) *Klerikale Politik im neunzehnten Jahrhundert*, page 59. The author also complains that his experience during twelve years has been that one-fourth of the students coming from the Cath. Gymnasiums of the

first communion. We have the liberty of joining any society; but whoever is a member of an association forbidden by the clergy, *e. g.* a Lodge of Freemasons, is formally and decidedly put under the ban. We have religious freedom; but woe unto him who should dare to preach the Bible or anything not acceptable to the clergy. We have freedom in respect of preaching; but it only serves the purpose of insulting and brow-beating the State authorities. We have the freedom of the ballot-box; but whoever does not put therein the ticket furnished by the priest, is punished with the refusal of the Lord's Supper during life, and with the non-permission of burial in consecrated ground after death." What more could the Jesuits desire in a land where the masses are zealous Catholics? Free government under such circumstances, puts legislation entirely into their hands.

It is plain from what has been adduced that the chief object or aim of Jesuitism is to gain and to retain power. Its organization makes it a state within the state. The history of its warfare against Protestantism, against the Jansenists, against the liberal tendencies of the 19th century, shows not only that it is unscrupulous in the means which it employs to secure its ends, but also that its aim is not so much the spread of true religion as the establishment of a grand hierarchy, having at its head an absolute Pope, and under him a network of bishops and priests to assist in exercising sway over the nations of every clime and country. In theory this hierarchial fabric received its finishing touch with the proclamation of the Pope's infallibility, which is only a consequence of the maxim that every inferior is to regard his superior as the representative of Divine Providence.

In the very nature of the case such a centralizing tendency must at times come into collision with the national interests of different peoples. Cases have occurred in nearly every country upon the face of Europe. Already in the second decade of this century Russia had occasion to rue the policy pursued by Catharine II. In

Rhine provincee could not write grammatical German, and that perhaps three-fourths could not read an easy Greek or Latin author without difficulty. True, one of the editors of the "*Katholik*" called him and Schlosser manufacturers of history, Hegel and Cuno Fischer wretched sophists, etc., but to abuse men is not synonymous with refuting them.

Prussia matters came to a break in the year 1839. The king had ordained that children born of mixed marriages should follow the wishes of their parents in choosing a religion, and that where no such wish was expressed the religion of the father should decide the question, whereas the canon law required that all such children should be trained in the Catholic faith. The matter was settled through ambiguous diplomacy, and as long as Archbishop Spiegel lived there was no difficulty. But his successor bade defiance to the king's laws, forbade all mixed marriages, unless the promise was given beforehand that the children should be Catholic, and as a consequence he was thrown into prison. His colleague, the Archbishop of Posen, shared the same fate. Had Frederick William III. lived, Rome would, without doubt, have been obliged to yield. But no sooner had his son Frederick William IV. ascended the throne, than he sent an ambassador to Rome to make peace with the curia. He not only yielded what his father had demanded, but he also abolished the *placetum regium*, which required all correspondence between the bishops and the Pope to pass through the hands of the state; of his own accord he gave up the right, which the crown formerly had, of deciding the choice of the bishops, assisted in suppressing the so-called German-Catholic movement of 1844, placed the common schools under ecclesiastical authority, divided the gymnasiums between the two confessions, and established in the "*cultus-ministerium*" a special department for the Catholic Church. No wonder that Archbishop Ketteler declared no monarch had ever rendered the church such services; for here at a single stroke, and without any effort, they gained what they had long been vainly striving to acquire in Austria and Bavaria. The children born of mixed marriages, as a rule, became Catholic; the Protestant Church was losing all the time; calculations were already made to determine how soon at this rate heresy would die out.*

The years rolled on; the seventh decade came to a close; the political aspect of Europe assumed a new phase. The throne, from which the Pope was to proclaim his own infallibility, had been so placed that a ray of sunlight, coming through the Dome of St. Peter's, would fall upon Pius IX. while engaged in this solemn ceremony. But at the appointed hour a heavy thunder-storm had gathered in the heavens; it became so dark that a candle was

needed to enable the Pope to read the documents before him. At the same time the clouds of another war were gathering over Europe. It broke out; the French troops were needed at home; Napoleon III. became a prisoner; Victor Emanuel saw that the time had come to complete the Union of Italy; Pius IX. lost his terrestrial dominions. Emperor William was still tarrying in Versailles, when a petition signed by 56 deputies of the Prussian Diet reached him, asking him to restore the Pope's temporal power. It contained the words: "For the Papacy there is no independence except that of sovereignty; only in this is its dignity (*Würde*) secure. A dethroned Pope is always a captive or an exiled Pope. May the new day of peace bring with it the needed re-establishment of the worldly authority of the papal see, toward which end your Majesty's father, Frederick William III., of blessed memory, co-operated in such an eminent manner at the Congress of Vienna." But this time it was not for the interest of Prussia to re-establish the temporal power of the Pope; she needed a United Italy in the South to counterbalance the power of France and Austria. Nevertheless in the imperial diet, when the reply to the address of the crown was prepared, the party of the centre (*Ultramontane*) demanded the insertion of a clause making the same request as the petition which the Emperor had received at Versailles. After an exciting discus-

* Still the Ultramontane party was not satisfied. In 1851 Prof. Busz, of Freiburg, who is said to have stood in intimate relations with the court at Vienna, declared the peaceful adjustment of the late difficulties between Austria and Prussia a heavy blow to the Catholic Church. He had cherished the hope that in case of a war an empire of seventy millions, then much talked of, might have been established under the Hegemony of Austria, and that thus the Catholic cause might have been greatly advanced. Some writers accuse the authorities at Rome of having plotted with Austria for the humiliation of Prussia. Some theories can be adduced to render such a thing plausible. Austria formed the Concordat of 1853 partly for the purpose of gaining the sympathy of the Catholics in Germany just as Prussia had gained the sympathy of the business population by establishing the free trade union. When the war of '66 broke out it was stated in Vienna that reliable reports had come from North Germany stating that not a Catholic would fire a gun against the army of the Austrian Emperor. When the news of the total defeat of the Austrians at Königgrätz reached Rome, Antonelli, the Pope's Secretary of State, is said to have exclaimed, "The world is going to smash." Still this looks too much like newspaper gossip to count much in the way of evidence. That the authorities at Rome sympathized with Austria is evident from the nature of the case; but that there was any scheming between the two powers for the destruction of Prussia, could only be proved by an examination of the archives at Vienna. Besides, Bismarck forced Austria to declare war. It was just what he wanted.

sion, the proposition was defeated by a vote of almost six to one. Of course bitter newspaper articles followed, both pro and con.

Meanwhile the Ultramontanes left no stone unturned to carry through the recognition of the infallibility dogma. They urged the matter through the press, in the schools, from the pulpit, in the confessional. The bishops forbade students to hear the lectures of such professors as would not bow the neck under the new yoke. For the same reason business men were threatened with the loss of custom, teachers were deprived of their positions and their daily bread, and women were dismissed from the confessional without receiving the absolution. On the last point a pamphlet from the pen of Prof. Reinckens (now Bishop) says: "Old men who have served the Lord for 80 years and have always been model men in the congregation, and girls of 17-18 years of age, full of innocence, who have just come out of school, are asked by young priests in the confessional concerning the infallibility, maltreated and then dismissed without the absolution. We know numberless examples of this kind. Women whose husbands have raised their voices against the innovations, are tormented by the priest both in and out of the confessional, until they carry strife into the family. The writer of this pamphlet has seen hot tears shed on account of such destruction of domestic happiness. * * The confessional is at present the inquisition, erected in all parts of the world. We only give indications; the evil surpasses the conception of every honest man. And all this misery, for what purpose is it needed? To kill the religious life—that the "cadaver obedience" of the Society of Jesus may henceforth be the principle of religion for the entire church. As the General of the Jesuits commands those selected for any mission, so will the Pope from now on command the faithful upon the earth, not only what they shall will but also what they shall think."

The government was in a dilemma. Here were two parties, the one persecuted, the other persecuting by means of the power vested in the Catholic department of the "cultus-ministerium." To abolish this department was sure to increase the misunderstandings with the curia at Rome; to allow things to on in the old way was equal to lending the arm of its power to coerce the consciences of a portion of its subjects. The former alternative was chosen. The gov-

ernment took its standpoint upon the modern platform of universal tolerance. It adopted the principle of securing freedom in matters of faith to all its subjects.* All the affairs of the cultus-ministerium were placed under one head; the schools were put under the immediate control of the state. When the German ambassador came to Rome, he was not received. Mothers took their sons from the gymnasiums, that the absolution might not be refused. In a short time the agitation had spread into every Catholic hamlet in the empire. In France voices were heard in praise of the Jesuits; Renan declared, "We must cease to oppose them; when the day of our revenge comes, they will be useful allies." During the debate on the new school law, which took place in the Prussian House of Lords (Herrenhaus), Prince Bismarck read passages out of a late letter from the ambassador at Paris, to the effect that the hopes of revenge cherished in France grounded themselves on the religious dissensions in Germany. The letter which the Emperor William wrote last year in reply to the Pope's letter to him, expressly states that plots were being laid to undermine the authority of his government. Not only the government, but also many of the citizens felt that something must be done to ensure the safety of the newly created empire. Petitions came up from Cologne asking for the suppression of the Society of Jesus. The Society replied by getting its friends to send in petitions asking for the suppression of Freemasonry. On July 4, 1872, a law was passed excluding the Order of Jesus and societies similar to it from the territory of the German Empire, forbidding the further introduction of such establishments, and requiring all existing establishments to be dissolved within a period not exceeding six months. Foreigners belonging to the Order were required to leave the country; natives were permitted to remain, on condition that they cease their specific activity. Most of them migrated to Austria,

*One week after taking charge of the affairs of the cultus-ministerium, Dr. Falk (nephew of the former professor at Lancaster by that name) said in a speech: "Ich werde mich leiten lassen von dem satze, dass die Kirche und die Kirchengemeinschaften ihre Freiheit und ihre volle freie Bewegung behalten, ich werde ihnen da nie hemmend in den Weg treten. Aber meine Herren, wo Rechte des Staates in Frage sind, und Rechte die der Staat schützen muss gegen Jeden und auch gegen die Kirchengemeinschaften, da werden sie mich allerdings als Juristen sehen, ich werde alle unberechtigten Ansprüche vollständig zurückweisen."

Belgium and France. Some asked for appointments as missionaries in America; a few remained in the capacity of teachers in private families.

Soon a net-work of religious societies under different names had spun itself all over Germany. The government examined their constitutions, and ordered the police to watch their mode of activity. To counteract the policy of the bishops, who, in some cases, withdrew their students from the universities into private seminaries, a law was made requiring all candidates for the Gospel ministry to pass an examination in philosophy, history and German literature before being inducted into office. To place the different confessions on an equal footing in reference to marriage, a new law was passed in imitation of the French code, requiring the ceremony to be performed and the records to be kept by a civil magistrate. If the parties afterwards wish the minister's blessing upon themselves, they can have the ceremony re-performed; but this is not required to make the marriage valid in the eyes of the law. The bishops, however, took no notice of these laws; they appointed one priest after another, who had not passed the required examination. To avoid paying the fines which the government imposed, they assigned their property to other parties. Hence the only alternative left was to punish them by imprisonment.

What the final issue of matters will be, no one can tell. That the breaking out of the conflict was a historical necessity is very evident. For the moment we plant ourselves upon the standpoint of the Jesuits, we can scarcely conceive how they could have acted differently. But the moment we look at the matter from the standpoint of tolerance and religious freedom, we cannot help justifying the policy of the German Government. Besides, to have allowed the Jesuits to carry out their schemes, would have been equal to committing gradual suicide. Whether all the measures adopted by the government have been wise, is a different question. The imprisonment of the bishops has won for them the sympathy of their people, just as the various attempts to assassinate Prince Bismarck have increased his popularity and his influence.

The suppression of Jesuitism in the German Empire forms the opening of another chapter in the history of that conflict between Church and State which began in the days of Gregory VII., and

which has continued with intermissions down to the present time. In the eighth decade of the eleventh century the Pope had the power to dethrone the Emperor and free his subjects from the oath of allegiance; in the same decade of the nineteenth century the Order which advocates the Pope's temporal power is banished from the Empire. Then Henry IV. was obliged to spend three days at Canossa, dressed in penitential robes, and shivering with cold, before he could obtain the removal of the ban and the renewed favor of those at home. In our day the Chancellor of the Empire gains the applause of the nation by the assertion: "To Canossa we will surely not go." Verily time produces changes. There have been times when the union of Church and State was a blessing to each; to-day it is a clog to both. The money of the State is spent in the equipment of the army and in the erection of barracks. The Church sees her parishes in the flourishing cities growing to a membership of from ten to sixty thousand, and yet her means enable her to support for such parishes at the highest not more than five ministers. Protestants, Catholics, and Infidels are dissatisfied with the existing state of things; but how the present age will adjust the difficulties, time alone can tell. If what has been said above will to some extent enable the American reader to form an intelligent opinion on some of the issues involved in this conflict, the object or end which the writer had in view will have been accomplished.

Leipzig, Nov. 11, 1874.

ART. II.—THE COSMICAL SCOPE OF CHRISTIANITY.

BY REV. WM RUPP, A. M., BERLIN, PA.

THERE is a theory which regards Christianity as being only an accidental and transient phenomenon in the organism of the universe. The universe, consisting of the entire material and spiritual creation, is supposed to be essentially complete and whole without it. It owes its existence, therefore, only to an accidental disorder in a very small part of God's vast creation, namely, the human

world, and is consequently without meaning for the material world which is beneath man, and for the spiritual world which is above him. It is remedial only in its design or scope, and hence conditioned exclusively by the presence of the evil which it is designed to cure. Without that evil, which cannot be regarded as having its origin in the divine will and as being demanded by the divine plan of the world, there would have been no occasion or room for Christianity in the constitution of the world; and when once that evil shall have been removed, then all things in heaven and earth will be just exactly as they would have been, if man had never sinned and the Son of God had never come in the flesh. The cosmos at large, except perhaps in as far as it may have come under the influence of the corruption reigning in humanity, has no material interest in the economy of Christianity. Neither the world of matter, nor the world of spirit beyond man, is essentially related to, or affected by, this economy. At its first introduction into the world it was attended, indeed, by extraordinary or miraculous phenomena in nature, as well as by divers apparitions from the angelic world; but these were designed only as divine credentials, to prove its heavenly origin, and attest its divinity to the faith and confidence of men. Beyond that they have no meaning or importance.

This is, no doubt, the view of many in regard to the nature, relation and scope of Christianity. It is the view even which underlies many professed apologies for the Christian revelation. And we believe that this is one great reason why these apologies generally carry in themselves so little force for modern thinking. They are not convincing, just because the fundamental view upon which they are constructed is radically defective. While they seek to magnify the importance of the Christian revelation, they in fact diminish it; and while they are engaged in commending it to the understanding of the world as reasonable and worthy of credit, they in fact make it repulsive. For in this view, as all can easily see, Christianity becomes something unreal, unsubstantial, fantastical, and therefore something that it is hard to believe in. It is thus not only supernatural, in the sense of having its origin above the plane of the previous order of the world, and embodying forces and powers which are not of this world, but also anti-natural, in the

sense of being contrary to the constitution and plan of the world as such. Its miracles are simply violations of the laws of nature, and its inspired prophecies violations of the laws of mind and history. It comes into the world as a disturbing element, refusing to fit into the order of the world, because it was not anticipated in the eternal plan of the world; and it must, therefore, be forever irreconcilable with that plan. The understanding can never bring it into harmony with any theory which assumes that the universe could in any circumstances be complete and whole without it.

As against this view of Christianity in its relation to what is supposed to be the established order of the world, the celebrated argument of Hume against miracles must be admitted to be mainly in the right. Hume started with the assumption that, according to the universal experience of humanity, the world of nature is a finished system, with constant and forever fixed laws, and therefore admitting of no variation, modification or change. Hence he inferred, that no amount of evidence can ever prove a miracle; which would be a perfectly valid inference certainly, if the assumption underlying it were correct. It seems to be easy enough to detect the fallacy in this reasoning. The limited experience of the individual is evidently made to be the criterion for the universal experience of humanity. But from the fact that the experience of a single individual, or the experience of all individuals of a single age, involves no evidence of the occurrence of a miracle, it follows by no means that the universal experience of humanity may not involve such evidence, and that the system of nature must be in itself forever fixed and unchangeable. That is a mere *a priori* assumption which Hume, from his sensational standpoint at least, could never have proved; an assumption, indeed, which modern scientific investigations, especially in the domain of Geology, have *disproved*. The same assumption substantially, however, underlies the view of Christianity and the world of which we are now speaking. To hold to the assumption that the plan of the world is complete and whole without Christianity, and yet to believe in Christianity as a divine reality, fraught with the most momentous consequences for mankind, but without significance or importance to the world as a whole, is a logical performance of which, to say the least, all minds are not capable.

But this is not the view which Christianity presents of itself and its relation to the world in its own authentic records. A profounder study of the New Testament will, we are firmly persuaded, lead to the recognition that Christianity is more than a transient phenomenon in the world, brought in to cure the evil of sin, and destined, when that object is accomplished, to vanish again and leave all things substantially as they were before sin had made its appearance. If we would do justice to the idea of Christianity as this is presented in the New Testament, we are bound to acknowledge in it, not only the power of redemption for humanity, but also the ultimate sense and meaning of the entire universe—the cosmos, the whole world of nature as well as the whole world of spirit. It is not simply an episode in the grand poem of creation, but the leading theme; not a side-issue in the solemn history of the universe, but the final, all-controlling aim; not an afterthought, but the central idea of God's eternal counsels. Not only are all contradictions in heaven and earth reconciled in it, but the universe is also completed and glorified in it. It has a world-perfecting, world-glorifying, as well as a world-saving design or aim. The whole world of nature and the whole world of spirit receive their crowning glory and the perfection of their being only from the relation in which they stand to the economy of Christianity. As the flower unfolds the meaning of the life and growth of the plant, so does Christianity unfold the inmost sense and meaning of the whole creation; and as the life of the plant from the beginning of its growth points to the flower and seed as the end of its development, so does the process of creation from the beginning, when God created the heavens and the earth, point to Christianity as its final aim and glorious issue. To this conception of Christianity in its relation to the world tend all the Christological, anthropological and cosmological ideas of the Bible.

The all-comprehensive scope which is thus claimed for Christianity, may at once be inferred from the central position in the universe, which is in the New Testament ascribed to Christ Himself. St. Paul's Epistles to the Ephesians and Colossians are especially instructive in regard to this point. In these Epistles, as also elsewhere in the New Testament, there are disclosed to us glimpses of the heavenly glory of Christ, and we are permitted to behold Him in His cosmical relations as well as in His soteriological character.

We are here told, not only that we, whom God has predestinated unto the adoption of children through Jesus Christ, have redemption through His blood, the forgiveness of sins, according to the riches of His grace, but also that all things (*τὰ πάντα*) are comprehended together under one head in Christ. It was the object of the Father's good pleasure, which He eternally purposed in Himself, "with a view to (*εἰς*) the dispensation of the fulness of the times, to gather together in one (*rehead*, *ἀνακεφαλαιώσασθαι*) all things in Christ, both which are in heaven, and which are on earth, even in Him." Eph. 1. 10. Hence He is afterwards represented as head over *all things*, as well as head of the Church. God has "raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him as head over all things to the Church (to be her head), which is His body, the fulness of Him that filleth all in all." Eph. 1. 20-23. These statements, it must be observed, do not refer simply to the pre-incarnate Logos, or to the divine nature of Christ, but to the whole historical God-man—the divine-human person, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, and rose again on the third day, and ascended into heaven. Christ as *God-man* is exalted to the right hand of God, above all the laws, forces, powers and ordinances of nature, as well as above all the orders, ranks, stations and dignities of angels; and the whole economy of creation stands at His disposal as the basis of His activity in behalf of the economy of the Church. This is no doubt what He Himself means when He says, as He is about to ascend into heaven: "All power is given unto me in heaven and in earth." How, we may ask here by the way, could all this be, if the incarnation, the constitution of Christ's person, were a means only to an end beyond Christ Himself—an arrangement simply to make possible His atoning death? But again, He is declared to be "the image of the invisible God, the first-born of every creature; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and

for Him. And He is before all things, and in Him all things consist." Col. 1. 15-17. "In Him all things consist"—He is the organizing, unifying principle of all things, in the presence and power of which they stand together (*συνέστηκε*) as parts of one harmonious whole, and without which they would fall asunder, as *disjecta membra*, into chaos and confusion. Hence it is said again: "It pleased the Father that in Him should all the fulness dwell; and having made peace through the blood of His cross, by Him to reconcile all things unto Himself—by Him, whether things in earth, or things in Heaven." Col. 1. 19-20.

The incarnation of the Son of God, and the unfolding of His mediatorial life in humanity affect, accordingly, not merely the human world, but also the angel-world as well as the nature-world—the whole cosmos. "The humanity of Jesus," says Eadie, "bringing all creatures around it, unites them to God in a bond which never before existed—a bond which has its origin in the mystery of redemption. Thus all things in heaven and earth feel the effects of man's renovation." The nature-world is renewed and glorified in and through Christ. This is true of the material heavens, as well as the material earth. St. John, in the vision of Patmos, saw a new heaven and a new earth; for the first earth and the first heaven were passed away; and he heard Him that sat upon the throne saying: "Behold, I make *all things* new." The angelic world, on the other hand, is subordinated to humanity in Christ; not in such way, of course, that its own blessedness and glory are diminished, but in such way rather, that it is thereby brought to be nearer to God than it could otherwise have been, in consequence of which its blessedness and glory are positively enhanced. It is in this sense that the writer of the epistle to the Hebrews explains the mysteriously significant language of the Eighth Psalm. "When I consider thy heavens," says the Psalmist here, "the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou visitest him?" In comparison with these vast and mighty works of God, of the character and extent of which modern science has revealed to us a great deal more than David could have known in his day, man in his present state appears as utterly insignificant. Nevertheless, the Psalmist continues: "Thou hast made him a

little lower than the angels," or as we might render it according to the original, "Thou madest him to lack but little of divinity—*Elohim*—and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." Quoting these words of the Psalm, the author of the epistle to the Hebrews, adds the significant statement: "For in that he put *all* in subjection under him, he left *nothing* that is not put under him." *Nothing*—therefore, not the angels, no order, rank or condition of being, whether rational or irrational, terrestrial, or celestial, visible or invisible—these are all put in subjection under *man*. Whatever man's present condition may be, and however insignificant he may appear to be in comparison with other creatures for the time being more highly endowed, it is nevertheless his glorious destiny to occupy the loftiest and most central position in the created universe. Unto the angels God has not put in subjection "the world to come," the world of perfection and glory as brought to pass by the manifestation and mediatorial life of Christ; that honor is reserved for man. "But *now*," the writer then continues, "we see not yet all things put under him." Humanity, in respect of its individual members, has not yet realized its appointed destiny. *Men* are still in a state of imperfection, of weakness and death. The forces of nature are still largely rebellious and refuse to yield obedience to their will; and the angelic world is still far above them. The angels, though appointed to be but "ministering spirits for them which shall be heirs of salvation," still excel these in power, in wisdom, in holiness and in glory. Therefore, "we do not yet see all things put under man," understanding by this term the single individuals, both living and dead, of which the human race is composed. But what do we see? The author answers, "We see Jesus, who was made a little lower than the angels on account of the suffering of death, crowned with glory and honor." In Jesus, the Second Adam, the destiny of humanity is generically and principally fulfilled. "Jesus Christ," we are told, "is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto Him." 1 Pet. iii. 22. And this glorification of the head of renewed humanity, or of the Church, involves necessarily a similar glorification of His members.

We are afraid sometimes to make full earnest with this thought.

We think of the vastness of the material creation, in comparison with which our little globe is only as a drop in the boundless ocean, or as the small dust that floats unnoticed in the sunbeam. And the innumerable worlds that fill the immensity of space, our imagination peoples with countless hosts of rational beings either like ourselves, or much more perfect and glorious than ourselves. And in view of the boundlessness of God's universe, and of the innumerable multitudes of glorious spirits who are busy in their Maker's praise and service, and who claim His care and love, we scarcely dare to think that we are of much account to Him. Yet we know that here, and in our nature, God has made the grandest display of His love, and wisdom, and power, that the angels ever beheld; a display, moreover, in which they themselves are most deeply interested, so that the "*Gloria in excelsis Deo*," first chanted on earth by the angelic host itself in the night of our Lord's nativity, has perhaps a higher meaning than may commonly be supposed. At any rate we have been made "to see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: *to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.*" Eph. iii. 9-10. Here the Son of God, through whom and for whom all things were made, entered into personal union with His own creation. "The word was made *flesh*, and dwelt among *us*, and *we* beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." In this condescension to our nature, He passed by the angelic world. "He took not on Him the nature of angels; but He took on Him the seed of Abraham." And this discrimination in favor of humanity cannot be regarded otherwise than as being in accordance with the original aptitude and the eternal destiny of human nature. It cannot be supposed to have its motive solely in the fact that man is a sinner, and that his nature has become abnormal, and needs renovation; for some of the angels have sinned too. Hence it must be sought in the uniqueness of the nature and destiny of humanity as such. The nature of humanity is certainly unique, if only in consequence of its constitution of matter and spirit. With the exception of humanity, we know only of two grand orders of created being, namely, matter and spirit—the stars

and the angels. The stars, as the spectroscope has now fully demonstrated, are composed essentially of the same elements of matter as our earth; and if they differ from the earth at all, as no doubt they do, they differ only in regard to the manner in which these elements are united. Of the nature of the angels we know nothing except what we learn from revelation. And what revelation enables us to know concerning them is to the effect that they are incorporeal spirits. They are personal beings,* but not corporeal beings. There is no evidence in the Bible at all that they are now, or ever were, clothed in material bodies. But "corporeity is the end of God's ways;" and that is found to exist properly only in humanity. There is no proof whatever, either in science or revelation, that there exists anywhere in the wide universe of God a race of beings similar to man in this regard. The process of creation seems to have unfolded itself at first mainly in a two-fold movement, giving rise to the world of spirit on the one side, and to the world of matter on the other, and then to have become one properly in the creation of man, whose being consists of matter and spirit organically united. And now in man the process returns back and becomes one with God by the incarnation of His Son, to the end that God may truly fill all things in all.† This seems to be the significance of humanity in the cosmos. It serves as the basis for the glorification of the cosmos by the actual, personal union with it of God.

*There may be a few passages of Scripture in which the term *angel* is used as a personification of some idea or force, but that does not prove that it is always so used, and that the angels as a class are merely *impersonal* beings. This is a point that needs no argument.

†"Indem die irdische Kreatur mit der *Gesamtheit* der Kreatursphären in volle Gemeinschaft tritt und* zu einem Gesamtorganismus höchster Potenz konkretisiert kann Gott unbeschadet seines Verhältnisses zu *jeder einzelnen* von diesen besonderen Sphären sich in *allen* Kreisen der Schöpfung auf schlechthin reelle Weise sein Sein geben. *Sind die* (vollendeten) *Schöpfungssphären alle schlechthin in einander*, so entzieht er sich keiner von allen, indem er jede der übrigen an sich nimmt; ja eben schon dadurch, dass er in *einer* sein Sein hat, hat er es unmittelbar zugleich auch in *allen übrigen*, sofern ja diese mit jenen in absoluter Einheit stehen. Grade erst mit dieser endlosen (weil mit dem Fortgang der Schöpfung ins endlose wachsenden) Erweiterung der Sphäre der irdischen Kreatur vollendet sich das Sein Gottes in ihr, oder seine *menschwerdung schlechthin*. Denn erst bei ihr ist die *Menschliche* Form des Seins Gottes, ihrer spezifisch menschlichen Bestimmtheit ungeachtet, eine schlechthin *unbeschränkte*, wie Gott seinem Begriff zufolge sie für sich fordern muss."—Rothe's *Theologische Ethik*, § 493.

By the incarnation and the economy of Christianity, our humanity is exalted and made more glorious than the nature of the angels, though in consequence of this their own glory must be supposed to be positively enhanced. And this is true not only of Christ Himself, who is "made so much better than the angels, as He hath by inheritance obtained a more excellent name than they," but also of His members. St. Paul says, "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, *then shall ye also appear with Him in glory.*" Col. iii. 3-4.

And can it be supposed now, that we owe all this simply to the fact that we are sinners? Could and would the same glorious end not have been reached without sin? Are we rewarded for our apostasy and rebellion by being more highly exalted than we could otherwise have been? Must we look upon sin as the indispensable condition of this exaltation? Then truly may we join in the old exclamation with all our hearts: "*O felix culpa Adami, quae meruit talem et tantum habere Redemptorem!*" But it must be remembered that the manifestation of Christ in the fulness of time took place in consequence of an *eternal* decree or purpose of God, and not simply in consequence of a decree first formed after the historical occurrence of the fact of sin in the human world. For "He verily was foreordained before the foundation of the world, but was manifest in these last times" for those who by Him believe in God. 1. Pet. i. 20. Even the election of grace, according to which individual persons are chosen in Christ, antedates the foundation of the world, and must, therefore, be *eternal*. Eph. i. 4. The incarnation, accordingly, is not the execution of an afterthought on the part of God, conceived only after the fall of man, but the execution of an eternal purpose in the divine mind. It is, therefore, not contingent or accidental, but necessary and essential in God's eternal plan of the world. And if we are to conceive of it nevertheless as being conditioned solely by sin, so that without sin it could not have occurred, we must then consider sin also as being a necessity in God's eternal world-plan. In this case God must have willed sin in order that it might serve as an occasion for the revelation of His grace, and for the accomplishment of an end which could otherwise not have been attained. This is substantially the supralapsarian theory of sin and redemption—a theory to which it

is commonly admitted that no objection can be made on the score of consistency or logic. There is only this great difficulty in regard to it, that sin ceases to be *sin* or *evil*, and becomes a substantial good. If God *wills* sin as the condition of a good which He could otherwise not have realized, then how can He seriously condemn it and punish it as evil? For, qualify and twist the matter as we may, we cannot, from this standpoint, escape the conclusion that God Himself is the real author of sin; and the creature which has come to be under its fatal power must be said to be *unfortunate* rather than *guilty*. Sin in this case is our *fate* rather than our *fault*—a fate pleasant enough, indeed, for those who are predestinated unto life, but most horrid for those who are not so predestinated. We are aware, indeed, of the exhortations and warnings by which some would check all thought in regard to the difficulties of this theory. The subject, we are told, is mysterious; and we now know only in part. God's decrees are inscrutable to our finite intelligence, and we ought not to seek to comprehend them by our feeble reason; for if we do, we are sure to go wrong. Sin may be the result of God's volition, and yet He may have a perfect right to punish it in the creature; that is, what is sin for the creature may not be sin for God. This may be incomprehensible to finite intelligence; but then finite intelligence is rudely reminded that it has no business to meddle with these deep things of God. We venture to think, however, that the notion which represents God as willing sin and yet being seriously angry with it and punishing it, must be incomprehensible to infinite intelligence no less than to that which is finite. If it is irreconcilable with our moral sentiments, we may be sure that it is still more irreconcilable with the moral sentiments of God. If we accept in its full meaning the idea that God is *holy*, and that the distinction between moral good and moral evil has any reality for Him, then we cannot admit in any sense that sin has its causality in God; and this is equivalent to saying that sin is in no sense a necessary element in God's conception of the world. The incarnation, however, is the unfolding in time of the central purpose of God's eternal counsels in regard to man and the world; and its actual occurrence can, therefore, not be conditioned simply by the actual existence of sin. We are thus brought to the proposition, which was once repudiated as impious and profane, but which has

now gained the assent of the best modern theology: *Etiam si homo non pecasset, Deus tamen incarnatus esset, licet non crucifixus.* Even if man had not sinned, the Son of God would have become incarnate, not in order to be crucified, but in order to the complete self-revelation of God in the world, and in order to the full glorification of the world in God. This is more scriptural, certainly, and more agreeable to sound Christian feeling, than the thought that God decreed sin in order that it might be the means of accomplishing an end which otherwise He could not have accomplished. We thus recognize in the incarnation and in Christianity a world-completing, world-glorifying, as well as world-saving revelation of God, affecting in its operations and results the entire cosmos—the natural, the human and the angelic world. The economy of Christianity is, accordingly, the ultimate aim of God's eternal world-idea; the last stage of the world's development, in which all lower stages are taken up and glorified; the last *age* (*αἰών*) of the world, in which the meaning of all the ages is unfolded, and through which the moving stream of the world's life is made to flow into the calm and endless ocean of eternity. This conclusion will be confirmed also by a brief consideration of the fundamental cosmogonic and cosmological ideas of Scripture.

The world, the cosmos, according to the Bible, is not to be regarded as a system of things brought into existence by a single stroke of divine omnipotence, and therefore complete and finished in all its parts from the beginning. This would be substantially the error of Deism, according to which God, indeed, created the world once, but now stands above it in sublime indifference, after the manner of the gods of Epicurus, while the world moves on like a machine, with unvarying monotony, in consequence of the operation of certain fixed and unchangeable laws or forces, which were inherent in it from the first moment of its existence. Nor is the world to be regarded as being made up of an infinite series of blind, automatic or spontaneous movements and processes, without beginning or end, without meaning or design, according to the notion of Pantheism. The Biblical or Christian conception of the world excludes the errors of both these views, while it includes the truth involved in each, namely the idea of creation underlying the former, and the idea of progressive development underlying the latter

The world is an organic system unfolding itself gradually according to a divine thought or plan, and under the impulse of the divine will. The process of its genesis consists of a series of creative epochs, each of which becomes the foundation of an *aeon* or age of development, in which the new principles and potencies of the creative epoch are unfolded. The ages following each other, not blindly, but according to a divine plan, are teleologically related to each other, one always preparing the way for, and demanding that which follows it in order to the fulfillment of its own design and meaning. In each, moreover, the contents of those which have preceded it are taken up and transfigured into new and higher forms of existence, not by the evolution of latent germs which previous ages may be supposed to have carried in themselves, but by the operation of those higher principles and forces which distinguish every new age from all that have gone before. The number or series of the ages is not infinite, but definite and determinate; so that, as there was a first age, there is also a last age, in which the divine idea of the world is fully actualized. This last age, beginning with the commencement of the Christian economy, is in the New Testament called "the world to come" (ὁ αἰὼν μέλλων) in the sphere and by the powers of which the whole previous order of the world, which is commonly designated by the term "this world" (ὁ αἰὼν οὐτός), is to be transfigured and glorified. "This world," accordingly, embracing both nature and humanity, has its end in "the world to come," or in Christianity.

In regard to this subject of aionic progression, or gradual development in the organism of the world, the science of Geology has brought to light an array of facts, which Theology will do well to consider and make account of. While the utterances of Deistic theologians in regard to the "eternal constancy of nature" sometimes remind us of the notions of those mockers, who say "that all things have remained as they were from the beginning of the creation," Geology has long since rested in the conviction that the world has passed through a succession of periods and stages, in all of which the laws of nature and the entire state of things on the earth were very different from what they are at present. There was first a mineral age, of very long duration, when the highest forces at work in the system of nature were those which are controlled by the laws

of chemical affinity and combination and of crystallization. Next there came an age when the earth was clothed with vegetation exceeding in luxuriance anything of which we have any conception now, and when animal life in great abundance began to make its appearance in the waters of the ocean. This again was followed by an age of reptiles and birds, and that by an age of mammalian animals. Thus in Geology we have positive scientific proof "that all things have *not* remained as they were from the beginning of the creation." Each geological age was an advance upon all that preceded it, in consequence of the operation of new energies and forces, new principles and laws, that were wanting in every preceding age. These ages, moreover, though their length cannot be exactly determined by any modern measurement of time, are yet certainly known to have been of very long duration—a duration that can probably be expressed only in millions of years. And there is abundant evidence too, that one age did not fade into another quietly and silently, in consequence of a gradual transmutation of its contents, but that each had a distinct beginning as well as end. Between the azoic and the paleozoic ages, for example, there exists a well-marked line of separation, indicating a comparatively sudden close of the one and an equally sudden beginning of the other. And so again between the paleozoic and the mesozoic, and between the mesozoic and the cainozoic, as well as between the successive periods or subdivisions of which these long ages were composed. But while one age did not proceed forth from another in the way of a gradual transformation of its contents, still the contents of each lower one are taken up and preserved in the higher, and transfigured by the presence and power of higher principles and laws. The contents of the earlier ages are not left behind or annihilated by the later ones, but retained and made to serve as material for the formation and development of the contents of these later ones. The elements and laws of the mineral kingdom, for example, are taken up into the constitution of the vegetable; but they are here met by the higher laws of organic life, by which they are made to enter into combinations and to give rise to forms of existence which the forces of the mineral kingdom as such are unable to produce. We may say, therefore, that the mineral kingdom is *glorified* in the vegetable, and the vegetable as well as the mineral in the animal,

while all these together are taken up and glorified in the human—the world of mind and history, to which the whole world-process pointed from the beginning as its relative completion and end.

Such is the teaching of natural science in regard to the constitution of the present system of the world, and in regard to its genesis, or the manner of its formation. And such is also the teaching of the Bible. The Mosaic account of the creation represents the world as finished, not in a single instant of time, but in six days. These creative days are undoubtedly to be regarded as periods or ages of unknown duration, in the course of which were unfolded and developed the new principles and powers of the creative epochs, in which the successive days or periods had their beginning. At the close of the sixth day, when the fulness of the time had come and all things were ready, God created man in His own image and after His own likeness, and appointed him to have dominion over all the earth. With the appearance of humanity, as we have just intimated, the world-process came to its relative completion; for it is now "this world" in its pure conception and essential constitution. In man the whole creation is summed up and recapitulated. "Man," says J. H. Fichte, "occupies a point in which all created things cross each other," and "in him all the powers of the world are united."* By physiologists it is considered an established fact that all the chemical elements which enter into the constitution of the earth are, without a single exception, found also in the constitution of the human body. The laws of vegetable and animal life, moreover, are found to prevail also in the physical life of man; the vegetative system of the plant having its representative in the nutritive system of the human body, whose organs perform their functions automatically like those of the plant, while the muscular and nervous systems of the animal have their representatives in the corresponding systems of the human body. This shows how intimately man is related to the system of nature beneath him, and how all its forces and elements are concentrated in his constitution. But man is not only a creature of earth, an epitome of the whole material creation, but also of the spiritual. "There is a spirit in man, and the inspiration of the Almighty

*See Rothe's *Theologische Ethik*, § 2, where the fact that the whole creation is recapitulated in man, both really and ideally, is assumed as the ground of the possibility of an *a priori* or speculative construction by the human mind of the science of the whole creation.

giveth him understanding." He is in a peculiar sense the "offspring (*γένος*) of God." He is an epitome of the whole material and spiritual creation—a *microcosm* of the *macrocosm*. And now with man at its head, the whole world of nature has passed beyond itself, and has become material for the world of mind, of freedom, of history. And this entire system of things, comprehending all departments and orders of being which enter into the constitution of the present organism of the world, and having its animating, unifying, and all-controlling principle in man, is what in the sacred Scriptures, is called *this world* or *this æon*. *This world*, accordingly, is the æon of humanity, beginning with the creation of Adam and being still in course of development.

But the æon of humanity is not yet the final æon in the historical development of the world as a whole; it is not yet the last sense and meaning of the world. On the contrary this æon as such, even without reference to the disorder which has come to prevail in it, implies "the coming æon," (*ὁ αἰὼν μέλλων*), as the form in which its own idea shall be fully actualized. "According to Genesis," says Lange, "every thing is created through the idea of man in the image of God with a view to this man; according to the New Testament it is through the idea of Christ, who is the principle of humanity, with a view to Christ. As Adam was the principle of the creation, so is Christ the principle of humanity. Therefore it is said: 'God hath chosen us in Him before the foundation of the world.' The creation is, in its most essential point, the production of the eternal God-man in the eternal to-day. . . . The beautiful cosmos, this unity of all varieties, which combines in it an endless complex of unities, has, in Christ, the most beautiful of the children of men, its middle point, the centre of its ideal beauty. Finally, the first æon, which is fixed by the life of Adam, has for its core, its root, and its aim, the second æon fixed by Christ."* This seems to be nothing more than what St. Paul means when he says: "The first man Adam was made a living soul; the last Adam was made a quickening Spirit. Howbeit that was not first which is spiritual, but that which is natural (*psychical*, *ψυχικόν*) and afterward that which is spiritual. The first man is of the earth,

*See Lange's Commentary on Genesis. Page 178.

earthly: the second man is the Lord from heaven. As is the earthly, such are they also that are earthly; and as in the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly." 1 Cor. xv. 45-48. There seems to be no particular reference here to the contrast of sin and redemption, but simply to the contrast of nature and spirit as manifested in Adam and Christ respectively. The first Adam, though made a living soul by the inspiration of the divine breath of life, was nevertheless of the earth, and therefore *earthly* (*χαιρός*), this idea being expressed also in the name *Adam* (from *adamah*, *earth*), which in Hebrew is a generic name for man. He possessed a material organism, which being taken from the earth, retained still to a large extent the properties and qualities of an earthly substance. It was affected, for instance, by the laws of gravity in the same way that all matter is affected. It needed material nourishment, food and drink, in order to its preservation. It was subject to waste, and carried in itself the possibility of disease and death. The chemical forces which pervaded it had power to work its decay and dissolution, in case they were not counteracted and held in check by the superior power of healthy vitality residing in the soul. And it was, therefore, not yet an adequate vehicle for the soul. This state, however, was not one of positive evil, but only of relative imperfection—a lower stage of development, which was destined to pass away in a higher, through communion with the heavenly life of the Second Adam. For "as we have borne the image of the earthly, we shall also bear the image of the heavenly." The *chōic* character of humanity, as existing in Adam and derived from him to his posterity, was not destined to last always, but to be exchanged for the spiritual character of humanity as glorified in Christ. In Christ we see human nature no longer in a *chōic*, but in a spiritual state. The human body of Christ has, indeed, not ceased to be material, but it has ceased to be controlled by the laws and forces of earthly matter, and has become subject absolutely to the control of the spirit. The laws of gravity and the laws of chemical action and reaction have lost their force in consequence of the presence and absolute predominance of the laws of spiritual life. To a limited extent, indeed, the ordinary laws and forces of matter are checked and held in abey-

ance by the power of the soul's life in our present natural state. When a man, for example, only raises his arm by an act of volition, he suspends for the time the operation of the force of gravity. When a man abstains from food for forty days without suffering an injury, this shows that there is a fountain of life in his higher spiritual nature, which may for a time sustain the body and lift it above its ordinary need of food. But these are examples only which serve to give us some faint idea of that state in which the spirit shall have obtained perfect mastery over the body and freed it from all the conditions of elementary nature—a state which we see realized in Christ, to some extent before, but completely only after His resurrection. And for this spiritual state or mode of existence, and for an order of the world corresponding to it, man was destined from the beginning. How the change from the *chöical* to the spiritual would have been brought to pass, in case man had not sinned, we are not now able fully to understand. No doubt the tree of life in Paradise was appointed with a reference to this change; still the power of its realization could have proceeded only from that Second Adam, or "quickening Spirit," who is the principle of humanity, and with a view to whom humanity was created. It was, therefore, the destiny of humanity from the beginning to be perfected and glorified in Christianity.

1 But man has not continued in that state of sinlessness in which he was created.* He has become a sinner. His whole being is disordered. He is now not only *chöical*, but also *carnal*. Death, which was originally only a possibility, has now become a terrible reality. And this disorder, which has its origin in the spiritual nature of man, extends to the whole economy of "this world," whose central principle is in man. All the powers and forces, whether spiritual, moral, mental or physical, which enter into the organic movement of the æon of humanity, have felt the corrupting, perverting, disintegrating influence of moral evil; and hence the entire process of this æon, its whole development, is disordered and abnormal. For this reason the expression "this world," as used in Scripture, always carries in itself a reference to the idea of moral corruption, of estrangement from God, of ungodliness and sin. According to St. Paul (2. Cor. iv. 4), Satan, who is the enemy of God and His works, and who stands at the head of the

kingdom of evil, is the god or governing principle of "this world;" and our Lord (John xii. 31), calls Satan the archon or "ruler of this world," τοῦ κόσμου τούτου; which last term is frequently used, especially in the writings of St. John; but also, though less frequently elsewhere in the New Testament, as equivalent to the phrase ὁ αἰὼν οὗτος with the ethical sense of evil attaching to it." "The whole world," says St. John, "lieth in the wicked one." Therefore the world stands in hostile opposition to God, hates Christ, and persecutes Christians. The Scriptural terms "this world" and "this age," accordingly, denote not simply an incomplete or immature stage in the process of the world's development. This idea is generally involved in them; but along with this goes always the notion of an enstrangement from the life of God through sin, and of a consequent perversion of all its elements, principles and powers. The world is *profane*. Its profaneness, however, is not an essential quality, inseparable from its substance, but an accidental disease from which it is to be delivered.

Now "the world to come," in distinction from the present world, is the new æon, beginning with the appearance of Christ; and its contents (besides the contents of the present æon, which are gradually taken up into it), are the spiritual principles and powers proceeding from Christ and permanently embodied in the constitution of the Church, which is, therefore, said to be the *pleroma* or fulness of Christ. This world and the world to come are not related in such way that the beginning of the latter involves the annihilation or even the immediate cessation of the former. As the mineral kingdom did not come to an end when the vegetable kingdom was created, but was reduced to the grade of serving as basis and material for the development of the latter, so the æon of Adam did not cease with the beginning of the Christian æon, but continued still to run its course, though bearing in its bosom the supernatural life of the Christian æon as the principle of its own regeneration and glorification. The parable of the leaven may be taken as offering an illustration of the manner in which the elements of "this world" are to be transformed and glorified by the operation of the "powers of the world to come." As the leaven hid in the meal silently communicates its own qualities and properties to the entire mass, so as gradually to effect its transfor-

mation; so does the life-power of the Christian economy, coming down from heaven and lodging itself in the bosom of the economy of the present world, communicate its heavenly qualities and properties to the nature and elements of this world, until at last this world shall be entirely renewed and glorified. In this way the *disorder* of "this world," is removed, and its *proper substance* elevated, transfigured and glorified in the sphere and by the operation of "the powers of the world to come." The two results, however, are the effect of one process. The economy of Christianity effects the deliverance of the world from its disorder and corruption, because it effects the exaltation and glorification of the world. The *æon of man* was, according to the divine idea of it, designed from the beginning to be swallowed up and glorified in the *æon of the God-man*. The *history* of the first *æon* does not correspond to the divine idea and will. The whole development of this *æon* is abnormal, and instead of tending always towards the kingdom of God, as it ought to do, it tends only to evil. Still in the fulness of time the new *æon* of the God-man comes in according to the divine purpose, and joins itself to the previous *æon* of man in such way that the glorification of this latter is also at once its deliverance from disorder and corruption. The two results are in each other, and the one necessarily implies the other.

The disorder of sin, as we have already seen, has taken possession of all departments and orders of existence pertaining to this world. First and chiefly, it affects man in his whole constitution, involving both soul and body. The life of the soul in its isolation from God is diseased and abnormal, and the activities of all its faculties and powers are perverted. It, therefore, needs regeneration—reunion with God—the coming into it of a principle of new and spiritual life from Christ by the Holy Ghost. The body is diseased and subject to death and dissolution. It, therefore, needs to be delivered from the power of corruption; and this is promised to it in the resurrection of the last day, which will be the glorious issue of the process commenced in regeneration. "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." In this last contrast we have a confirmation of what we have said above in regard to the fundamental

identity of deliverance and glorification. Man was originally made with a natural body, which was designed, however, to become spiritual. But instead of advancing towards the spiritual, it became corruptible in consequence of the soul's alienation from the life of God. And now through the economy of redemption "this corruptible" is to be put off; but the result will be at once something more than "the natural" which existed in the beginning. It is raised, not a natural, but a spiritual body. The deliverance from the power of corruption, and the glorification of the natural into the spiritual are brought to pass by one and the same act.

But the disorder of sin affects, besides the soul and body of man, also the whole body of nature; and this, therefore, likewise waits to be delivered from the bondage of corruption. "The whole creation," according to St. Paul, "groaneth and travaileth in pain together until now;" and it must continue to do so until the time of the glorious manifestation of the sons of God. We do not believe, however, that this is to be understood to mean that a positive deterioration occurred in the body of nature, that its essential laws and forces suffered a change for the worse, at or after the time of man's fall. It is obvious, of course, that the present state of the world corresponds to the present state of man; so that the world may be said with truth to be in a fallen condition. To consider the present form of the world as the best possible, so that its manifest evils would have to be regarded only as blessings in disguise, would involve a theory of optimism that does not satisfy our ideas of perfection. It is further obvious that nature sympathizes most profoundly with man, and with his intellectual and moral condition. It is well known to how large an extent the climate and the productions of any region of the earth are dependent upon human culture. In countries inhabited by savage men, who do not cultivate the soil, but live by war and the chase, nature grows savage too. Germany, in the time of Tacitus, was a land of impenetrable marshes and forests, in which the snow did not melt during eight months of the year. And when Julius Cæsar invaded Britain, his soldiers suffered much more from the deadly influence of the climate than from the arrows and spears of the naked savages that inhabited the land. The improvement which has taken place in the soil and climate of these countries has been

due to the intellectual and moral elevation of their inhabitants. All this we can understand. But when Milton says that when Eve plucked the forbidden fruit :—

“ Earth felt the wound, and Nature from her seat,
Sighing through all her works, gave signs of woe
That all was lost,”

while, of course, we acknowledge the beauty of the poetry, and also the deep truth which it involves, yet we cannot but read it *cum grano salis*. For while there is in nature now a constant tendency to degeneration, and while the want of proper cultivation induces at once a rude and savage condition—the growth of thorns and thistles instead of the nobler plants, a change of climate from more mild to more severe, the formation of swamps and morasses, from which are exhaled pestilential vapors and deadly miasmata, yet all this was so also before man had made his appearance on the earth. There was a long age when the earth was merely a glowing fire-ball; another, when it was surrounded by an envelope of steam, which no light of the sun or stars ever penetrated; and still another, when the atmosphere was so charged with carbonic acid that no human being could have breathed in it and lived. There were ages of long duration when the heat was so intense, and others when the cold was so severe, that no living beings constituted as we are could have existed here at all. The earth as a whole was no genial paradise at any time previous to the age of man. The Paradise in which man had his first home, though larger than an ordinary garden, was still of very small dimensions in comparison with the entire surface of the earth; and it was the product of a special divine culture and care. “The Lord God planted a garden eastward in Eden; and there He put the man whom He had formed.” This garden man was commanded “to dress and to keep,” and the earth he was commanded “to replenish and *subdue*.” Paradise was the beginning of glorification for the earth, corresponding to the intellectual, and moral, and physical condition of man in the state of innocence; and it was, no doubt, the divine plan that, from that initial point, the whole earth was to be “subdued” by the agency of man, and converted into the paradisaic state. Had man preserved his sinlessness and kept the garden, the whole earth would have advanced towards its glorification in the same proportion as

man would have advanced towards his; though the end could undoubtedly have been reached only in the age and under the reign of the Second Adam. But instead of subduing the earth, man lost the garden itself, and God cursed the *ground*, the Eden-soil, so that that also fell back into the condition which still characterized the earth at large, and forthwith began to bring forth thorns and thistles. And *now* the earth is not in a condition answering to its divine idea—the condition it would be in if man's development had been normal; and this incongruity between the ideal and the real is felt as an evil, and causes the groaning and travailing of every creature.

But this incongruity between the ideal and the real state of nature is destined to pass away and disappear in the sphere of "the world to come." The defects of nature are to be healed by the coming into it of the supernatural, with its transforming and glorifying power. The creature shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. The process of glorification, arrested by the fall and disobedience of the first Adam, is resumed and consummated in the reign of the second Adam. When this process shall be complete, the difference between the ideal and the real will be done away, and the world will shine in perfect beauty; and only then will the idea and plan of the cosmos be fully actualized. Of what the glorified earth will be we have some glimpses in the miracles of the Gospel. The change of water into wine, the multiplication of bread in the wilderness, the walking on the water, the calming of the storm, and similar phenomena in the life of Christ,* are momentary manifestations of the ideal or glorified order of nature, showing what nature will be at the full maturity of the new aeon, of whose beginning they are signs and exhibitions. We believe that we have here the proper ground for the right explanation of the Christian miracles. Miracles have frequently been defined and treated as

* Christ is the centre and principle of *all* miracles, of those of the Old Testament, and of those of the Apostolic age, no less than of those performed immediately by Himself. Of those of the Apostolic age this is plain at once, for they were performed "In the name of Jesus." But it is true also of those of the Old Testament, for they could not have occurred if *Christ had not been coming*. As the dawn precedes the sun, though it has its cause in the sun and could not be if the sun were not rising—so the miracles of the Old Testament are related to the coming of Christ.

events brought to pass by the almighty will of God, in the violation of the established order of the world, for the purpose of authenticating the divine mission and truthfulness of the organs of revelation. The evangelical miracles were, accordingly, designed simply to convince the world of the heavenly origin of Christ, and of the truth of His doctrines. Under this view they are often made to figure prominently in works on the evidences of Christianity. The truth of Christianity is to be demonstrated even to unbelievers by means of the miracles performed by Christ and recorded in the New Testament. But it may well be made a question whether any body was ever convinced of the truth of Christianity in this way. The Jews who saw the miracles of Christ with their own eyes evidently were not. When Jesus had raised Lazarus from the dead, the Sanhedrim did not pretend to deny the event; but, while acknowledging that "this man was doing many miracles," they resolved to put Him to death, that He might do no more. And there is no evidence in the New Testament at all that Christ performed His miracles with the purpose of demonstrating His claim to be the Son of God, and of convincing His opponents. When the Jews demanded of him a sign from heaven, He answered them, "An evil and adulterous generation seeketh a sign, and there shall no sign be given to it, except the sign of the prophet Jonas." The miracles of Christ, then, are not to be regarded as arbitrary displays of omnipotence, or outward, mechanical interferences with the established order and course of the world, for the purpose of catching attention and captivating the minds of men, but organic manifestations of the life and power of the new creation in Christ, having their end, therefore, in themselves. They are not violations of the laws of nature, but rather beginnings of the deliverance and glorification of nature. They are supernatural, inasmuch as they are not the product of the operation of the laws and forces of the present unfinished system of nature, and contranatural, too, in the sense of being contrary to the present actual condition of nature, which is itself contrary to its own ideal, but at the same time also in the highest sense natural, because in perfect harmony with the eternal ideal of nature.* The plant is supernatural in reference to the mineral kingdom,

*See Lange's Commentary on Matthew, page 124.

because it is the product of a power above the plane of that kingdom. But there is no violence done to the nature of the mineral kingdom. when its elements are taken up and transfigured by the principle of life in the organism of the plant; for its own inherent idea requires it to be used in this way, as is evident, for example, from its own *effort* at organization in the crystal. The mineral kingdom contains prophetic intimations of the vegetable, and this of the animal, and this finally of the human; and the higher, though supernatural in reference to the lower, yet involves no violation of the nature of the lower. But the whole world is a prophecy of Christ, and points to the kingdom of Christ as its own ultimate aim and end. And how then could the kingdom of Christ, by the operation of the forces and powers peculiar to it, offer any violence to the essential order of the world? The world must, according to its own idea and destiny, yield itself as basis and material for the kingdom of Christ; and in being thus appropriated, it suffers no violence, but attains to its own glorification. But the kingdom of Christ, or as the Evangelists commonly call it, the kingdom of Heaven, is at hand in Christ Himself. See Math. iii. 2. He is the source of all its forces and powers; and His miracles, or as St. John generally calls them, His *works*, are therefore the first acts of the process by which "He is making all things new;" the beginnings of the deliverance of the creation from the bondage of corruption, and of that glorification which is required in order to the realization of God's eternal idea of the world. Or we may say that the Christian miracles, including the miracle of the incarnation itself, as the principle from which they all proceed, are those creative acts by which the kingdom of Heaven is established, or by which the foundation is laid of that new æon or world, in the sphere and by the powers of which "this world" is destined to attain its proper end and glorification. This we suppose is to be the essential meaning of miracles; and whatever apologetic force they have we regard as merely incidental.

The question is often discussed, sometimes with a polemical design, whether miracles have absolutely ceased in the Church, and if so, at what precise period of time. The answer to this question will depend, of course, upon the view which is taken of the essence and design of miracles; and we believe that what has now been said on this subject offers the key to a correct solution of it. Now

it is no doubt true that genuine miracles occurred in the post-Apostolic age of the Church. Church history points to no precise period when it may be said that here miracles came to an end. But on the other hand it is also true that the mass of the monkish miracles of the Middle Ages, and of the Jesuitical miracles of more modern times, are so unlike the genuine miracles of the New Testament that they do not deserve to be ranked in the category of miracles at all. The *display* of miraculous power, in the form in which it attended the advent of the new aeon in Christ, seems to have become less striking, until finally it disappeared altogether after the Church had taken firm possession of the life of the world. Still the Church, as the *pleroma* of Christ, the organism in which "the powers of the world to come" are permanently embodied, must continuously carry in her constitution the essence of the supernatural life and power, from which the miraculous or wonderful phenomena of her foundation period proceeded. The substance of miraculous power must remain in the Church always, though it is active no longer in the extraordinary form which characterized the first period of the Church's history. The power of life by which the vegetable kingdom propagates itself in its own order, is the same as that by which it was originally called into existence. When a seed germinates in the soil and develops itself into a plant, we behold the working of the same power by which the earth was made to bring forth the first plant of the kind in the beginning; and yet we no longer call this a miracle. While the vegetable kingdom is a continuous miracle in reference to the mineral kingdom which is beneath it, yet in the ongoing of its life now it is perfectly natural. Here that which was at first miraculous, and which is always supernatural in reference to that which is beneath it, has now, in respect of itself, become natural. And in the same sense we may say that the supernatural life of the new creation in Christ has become natural in the constitution of the Church. The possibility of miracles must, therefore, be supposed to be always at hand in the Church; and this possibility may be expected also to actualize itself whenever the Church comes in conflict with the world in new forms or on new grounds, as for example, when she goes forth in earnest to the conquest of new or heathen lands; and it will be actualized, no doubt, on a grand

scale in the last great conflict, when the Christian æon shall break through the shell of the old æon, in which it is now inclosed, and when all things shall be made new.

Meanwhile, however, the supernatural, or miraculous, or world-subduing and world-glorifying power is not latent or dormant in the church. It is active, but in a natural, historical form. For, while the power of the Gospel is gradually accomplishing the moral and spiritual regeneration of the world, Christian humanity is also constantly gaining more dominion over the earth. Christian science and art, for example, are more and more bridling the rude forces of nature and making them tributary to the well-being of man. The winds, and the waves, and the lightnings of heaven, are governed and made to do the bidding of him who was ordained to be their master. Man is learning more and more to "subdue" the earth. Christian science and Christian charity are healing diseases, curing the cripple, giving sight to the blind, and hearing to the deaf, and teaching the lame to walk. It may be said that all these are activities merely of the natural mind, and that they belong essentially to the domain of the present world. In one sense we may grant this. And we may grant more. The scientist who studies the laws of nature in order to their mastery, the mechanic who builds a locomotive and the engineer who drives it, the man who operates the telegraph, the farmer who cultivates the soil most skillfully, the physician who understands his art most thoroughly and is most successful in the healing of diseases, the man who founds asylums for the blind, the deaf and the dumb, and he who teaches the blind to read, and the deaf and the dumb to speak—all these may not be Christian men; but it is true, nevertheless, that all these things are done only in Christian lands and under the impulse which is derived from Christianity. Ancient heathenism and modern heathenism have nothing of the kind to show. We might, indeed, be reminded here of the ancient Greek and Roman civilization, and of the achievements made in philosophy, in science, in literature, and in art on the part of those nationalities previously to the advent of Christianity. But how different after all was that civilization from modern Christian civilization—how barbaric and inhuman in comparison with this! And how meagre were the achievements of the Greek and Roman mind in

comparison with the achievements of the modern Christian mind ! And yet the Greek and Roman mind had done its utmost—the utmost probably that the human mind can do when left to its own resources simply—and was already in process of decay, giving no promise of anything more, when the light of Christianity dawned upon it. The activities of science, of art and of charity which distinguish the modern Christian world, and by which the condition of mankind is so much improved, must then be said to be in some way due to Christianity. Misdirected, misapplied and perverted as these activities often are, they have their origin, nevertheless, in the new light which Christianity has kindled in the human mind and in the heavenly philanthropy which it has awakened in the human heart. Even the Tyndalls, the Huxleys and Spencers are possible only in a Christian land, and owe the very powers of their individual minds only to the long training which the general national mind, in which they are comprehended, has received under the tuition of the church. They may not know this, and may ungratefully be engaged in undermining the Christian faith ; but then they are like the man who is foolishly engaged in cutting away the support from under his own feet. But while there are unbelieving scientists, who change into darkness the very light that is in them, still the true masters of science are now, and always have been, true and devout Christians. And we believe, therefore, that we are right in claiming the dominion over the powers of this world, which man has in these last times achieved by the aid of science and art, as a general result of the working of the supernatural powers of the Church.

Still we can see no prospect in all this of a gradual development of the world into that millennial glory for which the creation is unconsciously groaning and waiting, and for which the sons of God are consciously longing and hoping. We may regard it as a prophecy of the glorification which will be brought to pass at the end of this old world-æon, and as a preparation of the way for it ; but the fulfillment can only come in consequence of a new exertion of the supernatural powers of the world to come, in a form and on a scale of which we can now form no adequate conception at all. The glorification of the world, comprehending not only the material earth, but also the material heavens, which is the aim of the Chris-

tian economy, and which will be of such transcendent interest and importance both to men and angels, will be the result of a *catastrophe* such as the universe has never yet experienced. So much may be inferred from the language of our Lord's great eschatological discourse: "Immediately after the tribulation of those days (which precede the coming of the end) shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" (a giving way, perhaps, of the law of gravitation). St. Peter also testifies that "in the day of the Lord the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." The catastrophe, however, will not involve an annihilation of the material heavens and of the material earth, but their transformation rather and glorification. For "we according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." Of that new cosmical state, towards which all the æons from the foundation of the world are tending, and which will endure *εἰς τοὺς αἰῶνας τῶν αἰώνων*, we can now perhaps form no adequate conception, and it would be vain, therefore, to speculate concerning it. It is enough to know that, being thus transformed and glorified, the earth will be the centre from which God's glory will stream forth into the entire cosmos, in a way that was never realized before, and that man, redeemed and glorified through participation of the divine nature in Christ, will dwell as the priest of creation in the inmost sanctuary of God's great temple. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God."

ART. III.—THE OLD LECTIONARIA OF THE CHURCH,
AND THE BREVIARY.

GREAT interest of late has been shown in efforts to secure a systematic study of the Bible in the various Sunday-schools of the Church. Such interest is certainly commendable. The Christian Church cannot neglect the Holy Scriptures. They testify of Christ, who is Himself the source and substance of Christianity, and whom to know aright is life and peace. The living presence of Christ by the Spirit in the Church, can never be separated from His presence as historically revealed, and as accredited by those who were eye and ear witnesses of his self-revelation in the flesh, without lapsing into vague, subjective mysticism. Nor can the record given by those who were with Him as incarnate be disconnected from the antecedent prophecy and discipline which opened the way for His coming in such form. Neither record in fact can be fully intelligible except as we recognize the identity of the Word made flesh with the Jehovah who spake to the fathers. Without this wholeness of the record thus centering in Jesus, and becoming unto us, by our union with Him in His kingdom, spirit and life, everything comes to take a magic, unhistorical, and even immoral character, and we fail to apprehend Christ as the Alpha and Omega, the beginning and end of all religious history.

It is not strange, then, that the Church should take a deep interest in the study of the Bible, especially in these days, when the *world which now is* engrosses so much attention, and when there seems to be great danger of excluding the supernatural entirely from thought, and of setting aside the whole mystery of a self-revelation of God, such as challenges our regard throughout the Holy Scriptures, from Genesis to the Apocalypse.

We could wish, indeed, that the interest of which we speak should not confine itself to systematizing the study of the Bible for the young alone, but that attention should be given as well to the proper method of presenting the truth and fulness of the divine rev-

elation from the pulpit. System here, we believe, is even more necessary than in the Sunday-school, and will of itself do much to further the work there, and give to it proper and permanent force.

If the sermonizing of the pulpit is made from week to week throughout the year to traverse at random the whole field of Scripture, changing with every changing circumstance or accident of the times, or with every passing caprice of the pulpit orator, so-called, and carrying along with it prayers and hymns and music, which perforce are all swept into the same unsteady and muddy current, how can we expect any stable or satisfactory system to reach down into the Sunday-school, and become effective there? It were well, therefore, we think, if they who are at present struggling with the important problem of introducing systematic weekly Bible-lessons among the young, would take the whole subject into earnest consideration, and see if the minister, as well as Sunday-school teacher, does not need some centralizing principle under the guidance of which he may present the mystery of Divine Revelation to his people.

We wish to call the attention of those who are interested in the general subject now introduced, to what has been done in this direction by the early Church. We do not suppose that any now will be fully satisfied with results reached centuries ago; yet it is well to examine the past, and ascertain if we can the principle which regulated the method then pursued in presenting lessons of Scripture from week to week through the year. We may find the principle a correct one, and such as should guide all selections of the kind, and yet see that it may be more fully and consistently carried out now than it was then; or we may reject the principle as false, and substitute another more correct, and reconstruct the whole anew. Under any view, an examination of the kind will not be labor lost. It may stimulate inquiry, and perhaps aid in saving us from the sad confusion of a selection which has no principle or order whatever.

The merest glance at the old Lectionaria will show that they all agree in this, viz: *that the selections of Scripture to be read and meditated upon are immediately and as far as possible connected with the whole church service.* That is, the mysterious fact of Divine Revelation with which any given season of the church year

has to do, and which underlies hymns and prayers, determines the Scripture-lesson also. All seem bound together organically; and hence at quite an early period we find the various elements of the service joined together in one compendium, called *Breviarium*, including Scripture-lessons, texts, psalms, hymns, collects, antiphons, responses, and indeed all the various parts of the church service. However imperfect may be the fragments of the oldest Lectionaria, they are seen to be methodized after the pattern of the church-year; and the great redemptive mysteries taken up by the festivals crystallize around themselves definite sections of the Scriptures, both of the Old and New Testaments.*

The two oldest Lectionaria which have come down to us at all complete are the so-called "*Liber Comitis*," and the "*Lectionarium Gallicanum*," both of which are before us as we write; the first, in Migne's edition of St. Jerome, Tom. XI. 407, and the second, in Mabillon's "*De Liturgia Gallicana*," Lib. II. 106. The "*Liber Comitis*" is attributed, without sufficient evidence, to St. Jerome. Its great antiquity, however, is beyond all question; and it may be safely regarded as one of the oldest collections of Scriptural lessons assigned for the church-year. The text given by Migne is from a revision of the original work by a presbyter named Theuting, who lived in the ninth century. The *Lect. Gall.* is probably not so ancient as the original *Lib. Com.* It was written without much doubt in the early period of the Merovingian dynasty. Mabillon, no mean authority, says of it: "*Haud scio an ullum sit Lectionarium hoc Gallicano antiquius; si forte excipias librum Comitis, indicantem lectiones ad usum ecclesiæ Romanæ.*"

We propose to examine the two in connection, only giving a sketch of the lessons immediately surrounding the great festivals, and endeavoring to state the ground of the same. We shall confine ourselves also to the selections from the Old Testament, as time forbids any detail, and the pericopes will sufficiently indicate the nature of the New Testament selections.

Both lectionaria alike begin with the Christmas festival—"in vigilia natalis Domini." No mention is made of Advent. In the

* "*Atque ita, licet perfectum Lectionarium ex antiquitate non habeamus traditum, persuasi tamen sumus, lectionem scripturarum ad certum methodum et regulas, præsertim in majoribus solemnitatibus ac diebus festis ecclesiæ, fieri consuevisse.*" Bingham, as quoted by Augusti.

ancient period, the season preceding Christmas was not definitely fixed as now with its four Advent Sundays. It was a general season of preparation for Christmas, not uniformly determined as to length, being a fast varying from four to six weeks. In the ancient Gallican Church the Advent season, under this general character, began with the feast of St. Martin, November 11th, the period between this and Christmas being called St. Martin's Lent. The Lect. Gall. probably began here; for the extant copy is mutilated, several services (six at least) being torn away from the beginning, as is evident from the notation preceding the first lesson, which is VIII. instead of I.*

The selections in the Lib. Com. for the opening Christmas festival are the following: Isaiah lxi.-lxii.; ix. 2-7; lii. 6-11, and xlv. 23 to the end of xlv., probably with omissions. In the Lect. Gall. the selections for the vigil of Christmas are, Isaiah liv. to lvi. 7, and Malachi iii.-iv.; and for Christmas, Isaiah vii. 10 to ix. 8 with certain omissions.

Now a moment's examination of these lessons will at once show that the season of Advent, including Christmas, gathered to itself from the Old Testament, and most appropriately also, selections from those prophecies which most distinctly take into vision the coming of the Lord. This is the Christmas element of the Old Testament. It was just this element that determined the tone of the whole Church service in hymns and psalms, and prayers, and collects, and homilies, and the scriptural lessons could not be otherwise without breaking that harmony of thought and meditation which the Church desired. It is not our purpose here to determine critically how well the task was executed in the selections. All we wish to do is to indicate as briefly as possible what principle guided it. We cannot forbear remarking, however, that the same principle of selection would be of great service for biblical instruction in the schools of our Church. It would, wherever the church-year is observed, bring the Sunday-school into direct sympathy with the whole Church service, and the instruction of the pastor

* Mabillon thus sums up the results of his inquiry: "*Ex his omnibus conficito, sex illas numericas notas pro totidem officiis, quæ in Lectionario nostro considerari diximus, repetendas esse a festo Sancti Martini: quo ex tempore apud Gallos religio Adventus, id est præparatio ad Natale Domini initium ducebat.*" Lib. II. 101.

from the pulpit might then serve as a stimulus and guide to those employed as teachers.

Of course, if our Sunday-schools are to be seminaries of exegesis, in which a critical survey of the various books of the Bible in their totality is to engage the mind, and this entirely separate from the service of the Church, and the concurrent instruction of the pastor from the pulpit, then such a principle of selection will be useless, and the selections will show themselves fragmentary and unsatisfactory. But if our Sunday-schools are to be the means of bringing the young into intelligent sympathy with the offices of the Church, enabling them to some extent to grasp the contents of the various services of the Church, and if their teaching is to be under the guidance of the life of the Church as this utters itself in its whole cultus, then no principle of selection can for a moment be compared with this, if combined, as it itself almost will necessitate, with the Confessional Creed of the Church.

Take for example the Advent and Christmas season just referred to. The hymns, as said, and indeed all the services of the Church are at once governed by the season. A common tone of thought and feeling enters the whole congregation, makes itself felt in the family and around the fireside, and becomes in the bosom of all a stirring impulse. The young and old alike come to recognize and feel it. Now would it not be strangely discordant in the midst of all this to coop up the children (pardon the harsh figure), and throw to them hard exegetical crusts from the record of the deluge, or the destruction of the cities of the plain, or the repentance of Jonah, or this or that, wherever the uniform series of lessons might happen to reach, in place of enkindling the thought and emotion and fancy even, which the sanctuary services have awakened, by calling them to ponder upon the rapt prophecies of Isaiah, until the hearts of the young come to glow with a kindred fire? There is in the old Church method a uniformity which carries along with it inward power, and strengthens the whole culture of the Church, which at present is felt by all to have so little significance. The selections in the Roman Breviary, for the season of Advent and for Christmas, are the following, which are exceedingly appropriate: First Advent Sunday, Isaiah i. 1-10; Second, Isaiah xi. 1-10; Third, Isaiah xxvi. 1-14; Fourth, Isaiah xxxv. and xli. 1-4; Christmas, Isaiah, ix. 1-6, xl. 1-8, lii. 1-6.

Let us now turn to the Epiphany season, or as it is called in the Lib. Com., Theophania. It must be borne in mind that in the old Lectionaria the Gospel lessons for Epiphany included the adoration of the Magi, the baptism of the Saviour in Jordan, and the first miracle at Cana—a threefold manifestation of the divine glory lodged in the person of Christ. One of the collects for the day in the old Missale Gothicum thus beautifully refers to this: "O God, who hast in the wonderful signs of Thy power, exhibited the proofs of our salvation; who didst vouchsafe to the Magi, led by a glittering star, to adore and propitiate Thee, the eternal King and everlasting Lord, by mystic gifts; who by the mystery of a wonderful baptism in our flesh dost cleanse those who are regenerated by the renewing Spirit, and who, by changing water into wine by Thine ineffable power, didst manifest to Thy disciples Thy divinity; hear us Thy suppliants, at this most solemn season, and vouchsafe unto us, that, illumined by Thy glory, we may die unto the world and live unto Thee, O Christ, our King, and Saviour of the world, who with the Father and the Holy Spirit, livest and reignest forever." (Mabillon De. Lit. Gall. Lib. III. 208.) An old hymn, written in the early part of the fifth century by Sedulius, and which has found its way into the Roman Breviary for Epiphany, takes up the same themes: "The Magi started when they had seen the star, following as it led the way. They seek the Light by light, and confess God by their gifts. The celestial Lamb submitted to the washing of the pure stream. In cleansing us He bore the sin which He had not. He confirmed by miracles that he had God the Father, healing the sick and raising up the dead. Under the presence of a new kind of power, the water of the water-pots blushes, and, commanded to flow forth wine, changed its original nature." (Königsfeld, Lateinische Hymnen, 56.)

It is not at all difficult to grasp the general meaning of the Epiphany season, or to catch the significance of the order of the pericopes, as this moves forward to the Mount of Transfiguration, where the very body of Christ is translucent with the divine.

In the Lib. Com. the selection from the Old Testament for Epiphany, answering to the adoration of the Magi, is Isaiah lx. 1-6, and in the Lect. Gall. Isaiah lx. 1-16. The Sundays in Epiphany, however, are almost entirely destitute of selections from the Old Testament, only taking those passages in Isaiah which were supposed to refer

directly to the Magi, or such as enclosed a warning in view of the conduct of Herod and the indifference of Jerusalem. At first view this may seem strange and without reason. But the manifestation of Christ to the *Gentiles* was a mystery hidden in the Old Testament, and seemingly reserved for a special revelation, and this chiefly through St. Paul (Galatians iii. 5-8); and hence the lessons throughout the season are taken from his epistles exclusively. In the consciousness of the Old Testament prophets, the coming in of the Gentiles seems to be in the way of bending in submission to the Jew. There was no full transcendence of the old covenant, reaching up to that higher reality of Christian freedom where, in the language of St. Paul, "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all." As the Star led the wise men to Christ, a vast symbol of the truth that the Gentiles should be enlightened, so did St. Paul lead the Gentile world into the kingdom of His grace, the vast pledge of the reality of the same. Hence, no doubt, we find the Epistles of St. Paul exclusively read during this season.* Gavanti thus writes concerning this point: "Ab Epiphania (imo a natali Domini) ad septuagesimam leguntur Epistolæ S. Pauli; quia, inquit Rupertus lib. 10, cap. ult., dum repræsentatur Christus in mundo, novi Testamenti præcones audiri debent ante Quadragesimam" (Gavanti Thes., Sect. V., cap. xii., p. 84).

Let us now turn to the Paschal season. In the Lib. Com. for the vigil of Easter (de vigilia Paschæ), we have twelve selections from the Old Testament, as follows: (1) Genesis i. and ii. 2. (2) Genesis vi. to viii. 21. (3) Genesis xxii. 1-19. (4) Exodus xiv. 24-31. (5) Isaiah lv. 1-11. (6) Baruch iii. 9-38, cited, however, as from Jeremiah. (7) Ezekiel xxxvii. 1-14. (8) Isaiah iv. (9)

* That this thought was common to the Church is quite plain from the frequent and evidently designed use of St. Paul's peculiar language in the Epiphany hymns, as for example,

"Ambo sic populi, dissociabiles
Quos dudum paries separat, unicum
In corpus coeunt.

* * * * *
Jam nativa oleæ brachia decidunt
Rami degeneres, germen adulterum,
Miratur novos semine non suo

Arbor crescere surculos."

—*Hymni Ecclesiæ*; by I. H. Neale, p. 50.

Exodus xii. 1-12. (10) Jonah iii., probably including the preceding chapter. (11) Deuteronomy xxxi. 22-30. (12) Daniel iii. 1-24.

The ten selections in the *Lect. Gall.* in *Sabbato Sancto* (two are lost by mutilation of the original manuscript) are almost entirely the same as in the *Lib. Com.* We find among these ten, however, two that are not in the *Lib. Com.*—Genesis xxvii. 1-40, and Joshua iii. and iv.

The four selections for the vigil of Pentecost in the *Lib. Com.* are the same as the selections for the vigil of Easter, commencing with the selection marked (2) above, and following on in order. In the *Lect. Gall.* there are no selections given for the vigil of Pentecost, probably because they have occurred in the vigil of Easter. For the Pentecost Sunday there is one selection—Joel ii. 21-32—drawn in from the fact of its quotation by St. Peter.

A somewhat detailed examination of these lessons just cited will serve to show very clearly the working of the principle to which I have referred as determining the selections found in the old lectionaria, viz., that there should be a harmony throughout the offices of the church, and that the Scripture selections are controlled by this.

The vigils of Easter and Pentecost very naturally drew to themselves the administration of the sacrament of baptism. Pentecost was itself the baptism of the Spirit, and the language of St. Paul, "buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead," is sufficient of itself to show why the early Church made the vigil of Easter one of the appointed times for blessing the font and administering baptism. Now bearing this in mind, we can easily see how appropriate and significant the selections are, and what elements of instruction they were supposed to contain.

The first selection contains the account of the creation, in which, out of darkness and chaos, by the moving of the Spirit upon the face of the waters, light and order are brought into existence. The early church saw here a vast symbol of the supernatural creation through water and the Spirit. Tertullian not only takes the whole as such a symbol, but finds in the details of the account additional types. Satisfied in his own mind that the mystery of the incom-

ing of the supernatural world must illustrate and, indeed, underlie that of the natural, he uses these types with bold, polemic daring in his defence of baptism. The waters, he says, are first commanded to bring forth living things, as though to show that the new life is a birth from the water and the Spirit. ("Primis aquis praeceptum est animas proferre. Primus liquor quod viveret edidit ne mirum sit, in Baptismo, si aquae animare noverunt." (De Baptismo, c. III.) So also S. Ambrose, S. Jerome, and indeed all the fathers of that early age. They hesitated not a moment to acknowledge that the natural water was a symbol and not a mere sign, and that no other material than this lies instrumentally at the root of the process of all life-generation, natural and supernatural. It is evident how, with such convictions, the rising of the first creation out of the womb of chaos and darkness, could most easily bring into view the rising of the second creation in Christ Jesus out of the darkness and chaos of the grave, giving to the Church a Sabbath in the Lord's day, comprehending the whole mystery of the Sabbath of the Old Testament, by completing, through the resurrection of Christ, all that it had symbolized. With such realistic views as these, it is easy to account for the selection as made for the vigil of Easter, when the font was blessed and the Paschal candle lighted, and baptism administered, and when indeed everything was set apart anew from the secular to the sacred by blessing. It constituted a *chord in the great harmony of the service*. It is this which we wish to emphasize, this principle guiding the selection, so that when read and studied the lesson may be supported and energized and implanted by the whole service of the Church. This is the uniformity which gives power to the services of the Church and makes them an ever-expanding, exhaustless source of edification. We do not mean here that we should adopt the services of the old Church, but that we should adopt the principle of having our *own service* a harmony in hymns and collects, and Scriptural readings and lessons, including the Sunday-school as well as the congregation and the pastor.

The second selection is an account of the deluge. This is joined most directly with the sacrament of baptism, and has very correctly been taken up into the baptismal collect. The writers of the early church seemed to take great delight in tracing the various

types which they supposed were involved in this narrative. The dove sent from the ark, and returning with the olive branch, is a type of the Spirit bearing the peace of God. (*Eadem dispositione spiritatus effectus terræ, id est carni nostræ emergenti de lavacro post vetera delicta, columba sancti Spiritus advolat, pacem Dei afferens, emissa de coelis, ubi Ecclesia est arca figurata.*—Tertullian de Baptismo, cap. viii.) S. Ambrose has written a tract, "*de Noe et Arca*," where with wonderful ingenuity he has striven to exhaust the typical content of the narrative. It is needless to quote from the early fathers in reference to a point so plain to any one who has examined their writings. The deluge being thus in the mind of the early church a vast symbol of baptism, and at the same time of the resurrection, as an emergence out of death into life, it is quite plain that it very naturally became a theme for thought and meditation on the vigil of Easter, and constituted another chord in the harmony to which reference has been made.

The third selection is the account of the trial of Abraham in the sacrifice of his son Isaac, another vast symbol of the passion and resurrection of Christ in the mind of the early church. There seems to be a recognition of this, as including such symbolic reference, in the Epistle to the Hebrews, chap. xi. 17-19, where the deliverance of Isaac from death was in way of symbol (*ἐν παροβολῇ*), subsequently confirmed by the resurrection of the only begotten of God, who was given up as a sacrifice for the world. With Ambrose, Isaac is a type of Christ throughout. His name, signifying laughter, is typical of Christ, the fount of all spiritual joy; and this type was so universally recognized as to enter into the resurrection hymns of the mediæval church:

"Puer, nostri forma risus,
Pro quo vervex est occisus,
Vitæ signat Gaudium."

—Adam de S. Victor.

In his riding on an ass to the place of sacrifice, his bearing the wood upon his shoulders, and so on throughout the whole narrative, S. Ambrose sees type following on type of Christ's passion and resurrection. S. Augustine uses the narrative in the same manner. After giving a brief summary he says: "*Quære quid sit: figura est Christi involuta sacramentis.*"—Enarratio in Psalmum xxx. 9." This is sufficient to show why this selection occupies the place it does in the old Lectionaria.

The fourth selection is the narrative of the passage through the Red Sea. St. Paul calls this a baptism unto Moses in the cloud and in the sea, 1 Corinthians, chap. x. 1-2, and hence very justly it has entered into the baptismal collect. S. Augustine, in his sermon on this narrative and the accompanying canticle, says no one of the faithful, after what St. Paul hath written, can doubt that the passage of the Red Sea is a figure of baptism. As we are freed from the devil and his angels, who, as Pharaoh and the Egyptians, have harassed us, bound to the mire of flesh as to the works in brick—freed through baptism, Christ being our leader, whom Moses set forth in figure, let us sing to the Lord, for he hath done gloriously. *Sermo cccxiii. 2.** We venture to state that it is impossible to find any comment on this narrative by the early fathers of the church, which does not view it in such typical form as including baptism, in which, as they thought, there was a real rising out of bondage and death into life.

* This sentiment of Augustine has found beautiful expression in one of the old Paschal hymns :

"Forti tegente brachio
Evasimus rubrum mare
Tandemque durum perfidi
Jugum tyranni fregimus.
Nunc ergo lætas vindictæ
Grates rependamus Dño."

—*Hymni Eccl.*, by I. H. Neale.

[To be continued.]

ART. IV.—SOME OF THE PERILS OF THE MINISTRY.

BY REV. SPANGLER KIEFFER, HAGERSTOWN, MD.

PERHAPS no other profession has been so frequently criticised, satirized and caricatured, as that of the Christian ministry. The slightest survey of the world of fictitious literature, for instance, will show how largely those who have made their reputations here are indebted to this never-failing theme. The reason of this it is easy to perceive. The office of the Christian ministry involves higher and more sacred interests than any other; and just in consequence of this, that discrepancy between the ideal and the actual, in which the possibility of satire has its root, is apt to come more broadly out in the clerical profession than in any other phase of life. This makes the calling of a minister of the gospel a shining and easy mark to shoot at. It affords abundant room for wit and raillery, for the drawing of grotesque pictures and the saying of smart things generally. The clerical character occupies a conspicuous place in the satirical novel, and is familiar to all. The unworldliness of his calling and the intense earthliness of his character, form a contrast altogether peculiar and of the finest "effect." The love of the world is, according to the idea of his office, extinct within his reverend breast, but, in reality, no one has a keener appetite for the good things of earth than he. He preaches moving sermons and loves good dinners. He is fond of flattery, ease, and worldly gain. A weak, self-indulgent and affected creature, now amusing and now contemptible, he simpers, whines, rants, and acts the hypocrite all the story through, and is held up by the story writer to the ridicule and contempt of all honest people.

In all this there is nothing to be vexed at. For it must be conceded that such representations are, to a great extent, grounded in reality and truth, as well as that, on the other hand, pictures of genuine pastoral faithfulness are not wanting in the same department of literature. So far as the criticism and satire in the case

may be exaggerated and unjust, it is proper for those to whom the honor of the Christian ministry is dear, to apply the maxim, *Fas est et ab hoste doceri*; and it may serve as a wholesome discipline of humility for them to sit at the feet of unfriendly reviewers, and learn of them. It is from their enemies that men are most likely to gain the necessary knowledge of their weakness and faults. Hence the most hostile criticism may do a friendly service; the most biting satire has a healthy and healing element in it; and even the most exaggerated caricature may serve the useful purpose of exposing an unsuspected weak point.

Meanwhile, it may be well, in a different spirit and for a different purpose, to consider some of the dangers to which the calling of the Christian minister is peculiarly exposed. To say that the Christian ministry has dangers peculiar to itself, is only to say what is equally true of every other profession. It is necessary, however, to say more; namely, that its perils are probably greater than those belonging to any other vocation. This results from its relative greatness and importance, as the highest of all offices that may be borne by men. The greater the office the greater the peril. The mightier the advantage intended, the more sweeping the disadvantage and detriment which may possibly follow. Every great blessing carries wrapped up in itself the possibility of a great curse; and the greatness of the curse is measured by the magnitude of the blessing. Following this law, the Christian ministry, an office "of divine origin and truly supernatural character and force;" the highest with which a mortal may be invested; involving higher and more sacred interests, and greater possibilities of good than any other vocation, is exposed, on this very account, to evil possibilities and perils proportionably great.

To bear the office of the ministry is, under any circumstances, a hazardous position to be in; but this is especially the case where there is no suitable reflection upon the dangers attending it. It may not be without profit, therefore, to point out a few of these, as it is the object of this paper, without attempting any full discussion of the subject, to do.

We mention first a certain danger which may not be so general as some others, but is nevertheless worthy of notice. It is one which grows out of the external circumstances in which, for the

most part, the life of the minister is passed. For it is hardly necessary to say that we are speaking here, not of the ministry as it may be seen in large cities or under any conditions exceptionally favorable, but of the average ministry throughout the land. How to characterize this peculiar form of danger we scarcely know, unless we should call it that of

PETTINESS OR MEANNESS.

We mean that there is something in the outward circumstances of a minister's life which tends to dwarf that largeness, manliness and independence of spirit, which must enter as a principal ingredient into all true human usefulness. Partly, perhaps, because it differs so greatly from other professions, as not being of the same secular character, or based on the same business foundations; and partly in consequence of the denominational divisions of the Church in this country, resulting in the fact that four or five weak congregations often struggle for an existence where one would answer all the need, the ministry, for the most part, does not meet with sufficient temporal support. The disproportion between labor and recompense is greater in the ministry than in any other of the learned professions. We do not say that this should not be so; we think that injury has often been done by advocating the better support of the ministry with arguments based exclusively on the *quid pro quo* principle which prevails in the world of business. We are simply stating the fact that the slenderness of the average minister's income is so common as to be proverbial. It is but telling the truth to say that many a minister is compelled to waste much time and energy in "mean cares and dirty economies;" and it is easy to see, in the case of one bearing an office which calls for the largest and freest development of his personality, how hindering, crippling and dwarfing such occupations must often be. In addition to this, the minister, in such circumstances, incurs the danger of degrading himself by "crying out" under the pinching process, and clamoring, in one way or another, for compassion. The talk about "us poor preachers" is not infrequent, and is painfully suggestive of a deteriorated manhood.

The peril is, for many, only increased by the means with which it is often sought to ameliorate their condition. A kind and thoughtful people come to the help of their pastor, and seek by

gifts, donations, and the concession of various advantages in the transactions of life, to relieve the narrowness of his affairs. The intention is a kind and touching one; and it is possible, of course, for a Christian minister to stand in this relation to the community, without necessarily sacrificing any element of manhood. But it is plain that, for the most part, it is not a healthy relation to be in; and a thousand cases show that it has a tendency to blunt some of the finest elements of manly character. This danger begins whenever a minister "accepts the situation," not as a trying one, which circumstances may temporarily necessitate or justify, but as being in itself normal and right. Then the way is open for a descending course of increasing narrowness of spirit. He may become not only willing, but greedy, in respect of receiving gifts. He may learn to accept them without that delicacy and sensitiveness which is one of the indications, as it is one of the safeguards of an uninjured nature.

It is a painful picture, which we prefer should be drawn by another pen, the pen of one who has proved himself, in the main, a just and generous critic of the ministry.* "They are men," says this writer, "whose hands are always open to receive whatever comes; who delight in donation parties, and who grasp right and left with insatiable greed at gifts. They become so mean-spirited that they do not like to pay for anything, and do not really think it right that they should be called on to pay for anything. They are sponges upon their people and the community. Wherever they happen to be, they "lie down" on the brethren. There is nothing of value that they are not glad to receive, and there is nobody that they are not glad to be indebted to for favors. Sometimes they are extravagant, and have a graceless way of getting into debt, out of which they are helped yearly, and out of which they expect to be helped yearly. The abject meanness into which a pastor can sink, and the corresponding and consequent powerlessness into which he can fall, find too frequent illustration among the American ministry. It is shocking and sickening that there are some men who seem forced by their parishes to live in this way, and it is still more disgusting to find men who seem tolerably com-

*Dr. J. G. Holland, in "Scribner's Monthly," Vol. II., No. 3.

fortable and contented while living in this way." The same author has, under the character of the Rev. Peter Mullens, in "Arthur Bonnicastle," given us an example of what a minister is capable of becoming in this direction. It would be far from his intention, we presume, to offer the above as a description of a state of affairs at all general, but it is sufficient to show that the outward circumstances of most ministers' lives afford the opportunity, and involve the peril, of falling into extraordinary abjectness of spirit.

Let us not be unjustly severe. The ordinary minister's life has in it, considered as to its worldly condition, not a little of the sad and painful. It is, in many cases, a life of chafing narrowness, hemmed in on every side by pinching and crippling influences. "*Haud facile emergunt quorum virtutibus obstat res angusta domi.*" These words of Juvenal find a forcible illustration of their truth in ministerial life. How full of meaning do they seem now to many a minister who read them carelessly at college. He reads them over now, and, as they are illuminated by his own experience, he wonders at the singular expressiveness of every word and phrase. "*Res angusta domi*"—how well he knows that angular visage! And could anything be so both sadly and amusingly expressive as that "*emergunt*?" That is precisely what his life (upon its earthly side) has apparently been a vain endeavor to do; to "emerge" into a world of freedom from petty cares. Every door of egress is barred against him, to which is added this chafing mortification, that, while the narrowness of his means is continually preventing, the rank and dignity of his office are continually supposing, a corresponding emergence on his part, into that breadth of reading and travel and general culture which is scarcely possible except to those in easy circumstances. It is, upon one side, a life of disappointment, vexation and indignity. Whilst, therefore, we condemn the meanness in question, let us not make light of the provocation; nor forget that if some ministers fall a prey to this abjectness of spirit, it may be only after years of the wearing, wasting and weakening influences of such a life.

No outward narrowness of circumstances, however, can justify inward narrowness of spirit, nor any sacrifice of temporal comfort, the sacrifice of a man's sacred manhood. So far as the danger in question may incidentally belong to the office of the ministry, this

office can be safely borne only by being constantly and resolutely on one's guard. And it will go far in fortifying a minister against this danger, to remember that self denial belongs peculiarly and essentially to the office he bears; that it is one of the sacred burdens which his ordination imposed upon him; that it is in itself a wholesome thing and a great safeguard, that the ministry should not be too much at ease in this world. Further, it will be a comfort and help to realize that, while a minister's circumstances expose him, in some degree, to the danger of selfishness and meanness, they at the same time afford the opposite and compensating opportunity for the building up of a character exceptionally unselfish, large and noble. There is the opportunity of heroism here. Is there no heroism in wearing the traditional threadbare coat with a cheerful face and a loving heart; in doing work which is *not* paid for by any equivalent "wages;" in seeking to make one's life most like His who came "not to be ministered unto, but to minister?"

Another peril which the office of the ministry seems to involve is that of

FALSEHOOD.

We take the word in its broad and fundamental sense, as standing for the want of correspondence between the inward reality and the outward expression or form. Taken in this general sense, falsehood is something to which the nature and relations of the ministry make it peculiarly liable. For the truths of which a minister is the exponent are so high and sacred, the realities with which he has to do are of such transcendent character, that, in his case, there is far more than ordinary difficulty in preserving a perfectly truthful attitude and utterance.

We do not now refer to that state of falsehood which must exist wherever there is no true faith and piety upon the minister's part. When a minister's heart is not in his work, when his preaching and praying and his entire attitude as a minister of the Gospel are but empty forms, his life, of course, is one of conscious hypocrisy—a falsehood so hideous and glaring as to need no pointing out. The falsehood of which we speak is not so easily discerned and guarded against as this. It comes in subtler and more insidious form. The danger of it may exist even where there is a reasonable degree of faith, piety and earnestness in Christian work. There may be no

conscious acting of a part; but, through the indirect and powerful influence of attitude, custom, routine, an influence of which we are for the most part unaware, there may be an unconscious falling short in the correspondence between the inward and the outward, the outward sign standing by itself, without being, as it claims to be, the true expression of an inward, answering reality.

Perhaps ministers of the Gospel, more than any other class of honest and honorable men, are in danger of this unconscious, yet seriously hurtful, falsification. Not only are the truths and realities of the Christian religion, which in some sense seek their utterance through the personality of the minister of the Gospel, of such exalted and sacred nature as to render a discrepancy of this kind at once more likely and more dangerous, but the necessities of his situation are such as greatly to increase the peril. He bears an office to the exercise of which tradition has affixed a certain well-defined character. Not only must he preach and perform various religious acts at stated times; but, perhaps without his being conscious of it, the hand of custom is strong upon him to compel him to do this according to certain accepted ideas and prevalent expectations. There is that in his position and its surroundings which powerfully tends to make him utter himself in a manner which presupposes the existence of certain internal states of feeling, whether these do actually exist or not. He has his routine, which is more dangerous here than elsewhere. The likelihood of its becoming in part *mere* routine is vastly increased. For these reasons the minister's position seems to be one in which it is specially difficult to maintain that perfect truthfulness of word, act and general bearing which no man may depart from without suffering moral detriment. This is what we mean by the peril of falsehood as belonging to the ministry.

Probably no earnest minister of the Gospel has reflected upon the solemnity and responsibility of his office without being more or less aware of this peculiar danger, and of the necessity of guarding against it. It may indeed be exaggerated. We suppose, for example, that a sense of this danger may have had something to do with the act by which certain bodies of religious people have entirely rejected the office of the ministry, and have left no room for any public religious utterance except as men might be "moved by

the Spirit." This, however, is an exaggeration of the peril, and no remedy of the case whatever. Our Saviour having instituted an office of the highest importance, which proves to be attended (as was to be expected) with perils correspondingly great, to give up the office, though the shortest disposition of the question, is the poorest solution of the difficulty. The truth is, however great the danger may be, it is none but such as a simple and unaffected piety is able to overcome. True Christian faith and humility, in a state of constant revival; a deep sense of the awfulness of the realities with which he has to do; prayer for divine help; resolute naturalness in all his religious utterances; a watchfulness ever suspicious of danger, and on the alert against the mysterious benumbing influence of custom and routine—these are the minister's sufficient safeguards here. Without these, indeed, it is impossible to escape from falsehood in the ministry; but with these there is no reason why a minister's life should be one of even unconscious falsification.

There is, however, one particular safeguard in this respect, of which every thoughtful minister's experience will teach him the advantage and necessity. This will best be brought to view by reference to a certain species of preaching which stands in special danger in this direction, chiefly because of its one-sided and morbid character. There is a kind of preaching, namely, by no means infrequent, which seems to rest on the assumption that the leading characteristic of the Gospel is that of its appeal to the emotional nature. The preacher's manner is habitually at a high pitch, both in respect of the feelings which it supposes to be laboring in his own breast, and in respect of the emotions which he evidently seeks to awaken in the breasts of his hearers. To preach in this style is to be treading on very dangerous ground. No one can make a habit of it and be safe. Woe to the minister who, in his pulpit ministrations, becomes a huckster of emotions. Nothing but a miracle can save that man from occasional, if not habitual (even though, through force of custom, it be unconscious) falsehood.

Perhaps the reader has witnessed the sudden and astounding change which one short hour has been able to work in a preacher of this class. He has seen him in the midst of social gayety and frolic; bearing his part at the festive board; participating in jokes, bantering and innocent folly; enjoying the privilege of making

himself thoroughly at home on earth ; a privilege which no reasonable man would deny him. But, an hour afterwards, he has seen the same person in the midst of a sermon or prayer so highly-wrought in manner as to imply a degree of spiritual ecstasy which his hearer's experience would lead him to believe a mortal being might but seldom attain to. And the reflecting reader has perhaps said to himself : " If these extravagant feelings are genuine, then, certainly, here is a remarkable phenomenon ; and the marvel in the case is, that any one could be so transported, by a leap, as it were, from the earth to the stars. If, however, the inward emotion does not correspond to the outward expression, is not this the very essence of falsehood ? "

The danger, in this case, grows out of a misconception as to the nature of religion and the preaching of the Gospel. Christianity has to do with feeling indeed ; but feeling is by no means a leading characteristic of it, nor does the preaching of the Gospel chiefly aim to produce certain emotions in the hearts of men. Feelings come and go ; they depend on circumstances, and are not under our control. To require of us to have certain feelings at certain times would be a most unjust and tyrannical law. To demand of us the expression of certain feelings, at certain times, would be to expose us, as the God of truth could not be supposed to do, to the peril of falsehood, without reason and without the possibility of escape. Whilst, however, we cannot always have or express lively religious emotions, and whilst a habit of implying a uniform existence of these, or their regular recurrence at stated times, is a dangerous one, there is one thing which every Christian man may at all times possess, and the existence of which may be safely taken for granted wherever there is a sound Christian character. It is faith, which lies far deeper than feeling ; it is the steadfast setting of the will, as the central power of our being, towards God ; it is that profounder love of God which continues to go out towards Him, even when the feelings hang back ; it is the spirit of obedience, the concern for duty, which may exist unimpaired even when the state of the feelings may be depressed and cheerless. The Gospel appeals to the faith of men, and not their feelings ; has less to do with lofty transports than with lowly duty ; and calls not so much for their emotions as for their obedience. Where there is

faith and obedience, feelings of comfort and joy will come at such time and in such degree as God sees best for each one. The latter are incidental to the Christian life; the former are of its essence, and may alone be safely implied as always present to Christian experience.

It follows from this that, as it accords most thoroughly with the nature of the Gospel, so also it is one of the greatest safeguards in the preaching of it that there should be caution and restraint in respect of the expression or implication of any extraordinary degree of religious feeling. The minister of the Gospel is not only doing his most valuable work, but he is at the same time most securely guarding himself against a certain kind of falsehood when, instead of sailing amid the stars, he is laboring on the solid ground; when he seeks to instruct rather than excite, and has more to do with the world of lowly duty than with the realm of spiritual transports. Not only is there needed a strict conscientious care lest the degree of feeling indicated by tone or manner be above that which is felt within; but it is the part of wisdom to exercise a certain restraint in the expression of what feelings may be actually experienced. The principle of reserve, moderation, understatement, as a source of power, is a well-known one. In oratory and art some of the finest results are achieved by the practice of it. It was the practice of Daniel Webster, for example, upon this principle, "rather to understate than to overstate the strength of his confidence in the soundness of his own arguments;" and it is commonly known that the suppression of feeling is often more powerfully affecting than the unrestrained giving vent to it. What we would direct attention to here, however, is, that this reserve or understatement, in addition to being a source of increased strength, is a source of increased protection and safety. It is a matter of morals, no less than of policy, to make use of it. To the minister of the gospel, in particular, it affords such protection against the peril of falsehood, as, if thoughtful and prudent, he will gladly take advantage of; only the more gladly because in doing so he will be in the way of carrying out most successfully his divinely appointed work.

This leads us to consider a broader peril of the same nature; the peril, as we may call it, of

GENERAL SPIRITUAL DETERIORATION.

It may appear presuming to attribute to the holy ministry perils so great and so directly contrary to its own idea. But it must be remembered that, just because it is no ordinary office, its dangers are of no common character.

It is quite easy, we think, to show that a minister's position, so far from necessarily tending, as it might seem, to promote in a special degree his spiritual growth, carries in itself a certain danger, which, if not guarded against, will act as a special hindrance to that growth. This assertion is based upon a well-known principle, thus expressed by Bishop Butler: "Going over the theory of virtue in one's thoughts; talking well and drawing fine pictures of it; this is so far from necessarily or certainly conducing to form a habit of it in him who thus employs himself, that it may harden the mind in a contrary course, and render it gradually more insensible; that is, form a habit of insensibility to all moral considerations."* This principle calls for no defending argument here. It is universally accepted by writers on morals, and is confirmed by all experience.

Now there necessarily belongs to the office of the ministry, particularly to the work of preaching, much that may be said to fall under the general head of "going over the theory of virtue." The minister has much to say upon religious subjects. His calling leads him to speak largely in praise of virtue; to dwell upon the beauty and happiness of the Christian life; to draw frequent representations of the Christian graces. This is where the peril lies. To be thus employed would seem, to superficial reflection, to be in circumstances especially favorable to the growth of virtue and holiness; but, in reality, the position is one which carries in itself a certain subtle danger of the contrary result, namely, of religious demoralization and decline.

For it is dangerous to have much to say about religion. Not that the utterance of religious sentiment is in itself dangerous; but, in proportion as one has much of this to do, and as greater attention and energy are consumed in this employment, the probability is increased of a falling short on the side of practice, and of a consequent hardening, according to the above principle, of the moral

*Butler's Analogy, I., v., 5.

and religious susceptibilities. The danger is not simply that of becoming, in one's life, a standing contradiction to one's profession. It is the danger of actual retrogression and loss. Our Saviour's solemn word is here fulfilled: "From him that hath not shall be taken away, even that which he hath." "Edifying conversation" is not merely useless, but positively injurious, when it is not supported by an edifying life. The preaching of a minister whose life is not at least a thoroughly honest attempt to practice his own precepts, becomes a source of spiritual detriment to him. The minister who does not practice what he preaches, is not precisely like the stationary sign-post to which he is often compared. He is rather like one who, while pointing others one way, is himself being carried gradually and forcibly in the opposite direction.

The loss in the case consists in the blunting of susceptibilities of the most vital importance; susceptibilities which the secret faithful practice of Christian duties preserves in a fresh and healthy state, but which much religious theorizing, without equivalent practice, tends to destroy. There is a bloom of reverence and religious susceptibility which, like the bloom of the peach, is liable to be destroyed by frequent handling. It is more apt to be found unimpaired in the sheltered life of the faithful private Christian than in his whose calling exposes him to a dangerous publicity. Many a minister has reason to long for the fewer risks and superior spiritual advantages of some of those to whom he ministers; persons who are not called upon to say much on the subject of religion; who reverently and humbly read God's word; who faithfully use the means of grace, and whose energies are chiefly expended in the performance of practical Christian duties. For, in such cases, there is greater protection; and the lives of such persons are often characterized, in an extraordinary degree, by delicate spiritual sensitiveness, tender conscientiousness, and high and strict sense of duty—qualities of the most fundamental account, but which the thoughtful minister cannot but feel himself exposed, in a certain degree, to the danger of losing. The mysterious influence of certain peculiarities of his calling continually tends to obtund them, and thus to produce a secret spiritual declension.

That there is real and great danger here, we think the majority of ministers would, upon reflection, bear witness; and, we suppose,

an analysis of the religious and moral condition of the average ministry would often bring to view traces of special spiritual deterioration. The danger, however, lies in a quarter where its presence is so little suspected, that it is not surprising that there should be but slight appreciation of it. It seems natural to take it for granted that of all Christian men, a minister enjoys the highest advantages for growth in holiness. It seems, at first, absurd to say that, among Christian men, he stands in peculiar and unusual danger of spiritual declension. Hence there seems to be but little sense of this peril. It is significant, for example, that it seems to be an accepted arrangement for a minister, after devoting eleven months to the care of others' souls, to spend the twelfth, as a vacation, in recuperating his physical energies, at such place and in such recreations as his circumstances may allow. What he is supposed to need, is special care for his physical health, for which purpose the springs, or the seashore, or the mountains are resorted to. A wise and useful regulation; for the proverb which denounces "all work and no play," applies to ministers as well as to boys. But it is significant that no such time seems ever to be set apart that he may devote special care to his spiritual health, and look narrowly after the condition of his own soul. That, it is taken for granted (very erroneously, if the above view is correct) is perfectly well provided for by his general calling as a minister. Perhaps there is more truth in the Roman Catholic custom, which, recognizing the fact that a priest, in caring for the souls of others, may be neglecting his own, provides the "retreat," with its retirement, self-examination, prayer and spiritual discipline, for the purpose of guarding against this danger. It is at least a question, whether it would not be wholesome for Protestant ministers to devote to the soul a portion of that often liberal allowance of time which is devoted to the body.

Against the peril whose nature and source we have tried to indicate, there is no safety except in the thorough correspondence, at least so far as will and intent can go, between one's utterances and his acts; a correspondence which is indeed equally required of every Christian man, but which is particularly difficult to maintain in the case of the minister. Preaching must be guarded against being a theorizing about religion, or a "drawing fine pictures" of virtue. One's obedience must be kept up to the point of one's

preaching, if the soul is not to suffer. What we have said of the usefulness of reserve and understatement, as a means of safety, will not be without its application here. The tone of preaching, while satisfying the lofty requirements of the Gospel, must not be pitched so needlessly high that the life will by compulsion fall short of it. To be safe, preaching needs to be more lowly than it often is; not less earnest, but more lowly. Best and safest of all is preaching, when little or no room is left to distinguish it, as "theory" from "practice," as something different; when it is itself practice; when it becomes itself an act of obedience and virtue; when it consists not in the discussion of abstract truths, but in the heralding forth of the great redemptive facts of the Gospel, and in the intensely practical endeavor to bring men, upon the basis of these, to repentance and faith in Christ.

Those perils of the ministry which we have been discussing, are such as directly tend to affect the minister's moral and religious character; while, through this medium, they also, of course, ultimately affect his work. There are others which, perhaps without affecting personal character in the same way, have a direct tendency to injure his efficiency and endanger the success of his ministry. Of these we shall mention two. The first is that of

ISOLATION.

We mean isolation from the people, as carrying with it a falling short in that knowledge of human life and broad sympathy with men, which ministers, more than any other class of persons, would seem to need.

It is certain that a correct knowledge of men and a deep love of the people are indispensable requisites for a minister's success. He needs to be one with his fellow-men through the warm "sympathy of humanity." He needs to know men, their modes of life, their ways of thinking and feeling, their dangers, their troubles, their temptations, their sins. To this end he needs to stand in constant, living and responsive intercourse with them. Our Saviour's free mingling with men and His yearning love of the people were among the shining characteristics of His ministry. He went into the world; He saw its varied phases; He sat in the homes of the rich and the poor; He loved all kinds of people; He identified Himself, so to speak, with men.

Now, however, there is something in the very office of a minister which tends to produce a fatal isolation from the people. If, as is frequently charged, there exists among the ministry a deficiency in the true knowledge of human life and a narrowness of sympathy with men; if the broad "sympathy of humanity," as is sometimes (whether justly or unjustly) claimed, is apt to be found in a larger measure among non-clerical or even non-Christian persons, than among clergymen; the secret reason of this state of affairs, so far as it may actually exist, lies chiefly in the fact that ministers, as a class, are exposed to special dangers in this respect.

In the first place, the ministry shares in the danger which always threatens to isolate an educated class from the mass of the people. This danger is not greater for the ministry than for any other learned profession, except in so far as that the results of such an isolation are perhaps in no other case so disastrous as for it.

In the second place, however, there is that peculiarity in the minister's office, or, more properly speaking, in the popular conception of it, which tends to produce isolation by repulsion on the part of the people. The ministerial office, as having much to do with the unseen spiritual world, often finds itself met by the people with a degree of constraint and a certain kind of fear, as if something unearthly and spectral went along with it. It encounters very much of the caricature of that reverence which legitimately belongs to it. This is found to be the case, even where it has been sought to remove the last vestige of "superstition" respecting the ministry, by reducing the conception of it to that of the office of a simple "teacher." The results are painful. The minister seeks an intimate knowledge of people; he finds that his office makes them, to some extent, reserved and repelling. Whatsoever knowledge of the interior life of people a minister gains, he must, for the most part, as it were, conquer for himself. He will fare better in proportion as he is more aggressive in spirit; but, if he be at all disposed to acceptance of, and acquiescence in, what position he may be thrust into, he will almost inevitably find himself drifting towards a compulsory ignorance of, and isolation from, the people.

What we have said of repulsion on the part of the people, is especially true of that knowledge which the minister, as the physician of the soul, needs most of all to gain; that is, the knowledge

of men's sins. As the physician must not only know the general fact that a man is sick, but also what particular form of disease he labors under; so, also, it would seem necessary for the minister, in order to labor to advantage, not merely to know that men are sinners, but what particular sins they have to struggle with. Here, however, he finds himself baffled on every side. At this point men lock up their hearts, build bulwarks around themselves, warn the approaching minister against trespass on these forbidden grounds, and go on sinning while he walks around among them in the dark.

The results of isolation, whether forced or voluntary, are for a minister extremely pernicious. It imparts a peculiar character of unreality and ghostliness to his intercourse with men. It makes his whole life a missing of the mark. Such a minister moves in a world of shadows; he preaches to "phantom congregations," instead of the real men and women before him; he does not know the trials, sorrows and sins of his people; he makes fatal mistakes in ministering to diseased souls; he fails to be that source of light and help and comfort which God meant him to be in a world of sin and trouble.

There seems to be at the present time a very lively sense of the evils of isolation in the ministry. Much has been earnestly said and written on the subject. Very forcibly it has been urged that one of the great needs of the ministry is to "get nearer the people;" that a minister cannot help men without knowing them; that, to be a true minister, he must have a heart full of warm and throbbing sympathy for all kinds of people; that to be without a true knowledge of men and their affairs, in the world of home, in the world of business, in the world of poverty, suffering and sin, is to be radically embarrassed and crippled in his usefulness. All of which is most true and to be profoundly laid to heart. Perhaps, in what has been said, sufficient account has not always been made of the peculiar danger to which the minister is exposed, of being dragged or driven into a certain isolation; perhaps it has been too much taken for granted that, where such a relation exists, it is wholly the result of choice and not at all of compulsion; but this does not affect the truth of the judgment pronounced.

Respecting safeguards against this danger, we are not prepared to speak with any great degree of assurance. We are pointing out

the perils of the ministry, without promising or feeling able, in each case, to indicate sufficient remedies. In this particular instance, especially, it is much easier to see the danger and the evil, than to find the necessary correctives and safeguards. We are of the opinion that the evil is much more deeply seated than is commonly supposed. It does not rest wholly, as many seem to imagine, with the will of the minister, so that the whole case may be settled by a simple act of volition on his part. It is largely the result of powers beyond himself, with which he has to struggle, and which he must conquer, in order to win for himself a necessary oneness with the people. It is in good part the product of external circumstance, of existing system, of traditional and established relations, the force of which underlying and far-reaching influences it does not rest with the minister successfully to break through just at his own will. It is flippancy, in dealing with so serious a difficulty, to suppose, as many criticisms and exhortations seem to do, that the generality of ministers are willing to be isolated from the people; that they idly see one of the mightiest instruments of usefulness slipping from their grasp; and that all the case requires is, that they should bestir themselves, and go forth and become acquainted with the people, who are supposed to be anxiously waiting to unlock to them the secret knowledge of their interior life. Would that the solution of the question might depend solely upon the minister's choice! Then the world would not see, as it now sees, thousands of earnest ministers seeking, in heart and will and act, to know and to be one with the people, but always baffled more or less in the accomplishment of their desire.

What means one particular branch of the church employs to gain for its ministers a knowledge of men, and especially of their sins, is well known. It is the confessional. Whatever may be said of it, no one will dispute its power. The fact that it is confessedly the secret source of that powerful grasp which the Roman Catholic Church holds on a large portion of mankind, and that penetrating influence which it has been able to exert upon the lives of its adherents, testifies at least to the fact we have been discussing, of the necessity for a spiritual guide to know the internal life of men. Protestantism rejects the confessional. It essays a higher task, the task of dealing with men upon the principle of evangelical freedom.

To it belongs the destiny and the power of achieving a higher and nobler success than Roman Catholicism. But every possibility of a higher success, involves the possibility of a deeper and more damaging failure. This superior character and destiny of Protestantism could not be purchased without a price; and a part of the price seems to be the increased danger to which its ministers are exposed, of falling into a painful and disabling ignorance of the hearts and lives of the people.

Not that such ignorance and isolation are in any case necessitated. A sufficient knowledge of the people, we are bound to believe, is possible, as it is necessary for every Christian minister, and, when gained by Protestant methods, is doubtless of far greater ethical value than when gained through compulsory confession. In order to guard himself against the great danger of isolation, let a minister mingle freely with men, and seek a thorough knowledge of human life, under its manifold aspects. Let him be constantly on his guard against the tendency of his office to isolate him from his fellow-men. Above all, let him keep alive in his heart a broad catholic sympathy and love for all kinds of people. Love will unlock more doors, reveal more secrets, conquer more obstacles, and make a minister more truly one with the people than all other powers combined. To this we would add, as a perfectly legitimate means of a minister's knowing the people, the encouragement of confession in a voluntary, as distinguished from compulsory, form. There are few earnest ministers, we suppose, who have not felt the disadvantage of laboring where there is absolutely nothing to meet this want.

The very discussion of this peril naturally leads us to look out for one on the other side. Dangers generally come, not singly, but in pairs. As a virtue is commonly the mean between two vices, so the true path of safety lies mostly between two opposite dangers. Alas! that we are so apt to perceive only one; that, whilst we seek to avoid Scylla on the one hand, we often forget the equally fatal Charybdis on the other.

We mention, therefore, finally, a peril of the ministry exactly opposite to the last named one, the peril, namely, of what we may call

IDENTIFICATION

with the life of the world. By this we mean a becoming one with the world of human life, not such as we have seen to be necessary in order to deliver and help it, but such as amounts to a becoming part and parcel of it. There it was a going down to lift men up, here it is going down to stay there with them.

This danger is equally real with the last mentioned. If there is, in a minister's relation to the world, much to isolate him from it, there is also, under another aspect of the case, as we shall see, much which tends to tempt or drag him down to its level. It is equally fatal in its results. If that minister is incapacitated for his work, who is secluded and isolated from men, without a true, practical knowledge of them, he is equally disabled who does not, in a certain important sense, stand aloof from men. There is no contradiction here. Isolation is one thing; what we choose to call detachment is another. Isolated the minister must not be; detached he must always be. Such detachment is thoroughly consistent with the utmost familiarity with men, and in it his true strength lies. Moreover, this danger is one of which no sufficient account seems to be made at the present time. So greatly is the danger of isolation dreaded, that the opposite peril does not seem to excite any suitable degree of apprehension.

There is something in the experience of the ministry, as related to the world, precisely analogous to a striking fact in the ministry of Christ. No one can read the gospels without being aware that the world in which He moved was to our Saviour as a powerful maelstrom greedy to draw Him into its current. The prevalent perverted Messianic expectations of the people called upon Him, on every hand, to turn aside from His high mission of suffering and death, and fall in with them. It is easy to see how this fact constituted the dark background of the temptation in the wilderness; how the satanic effort to make Him yield to the expectations of the people was continually repeated during our Saviour's life; and how His victory over temptation consisted in good part of His victory over this peril of identifying Himself with the world which He came to save. Now, there is something exactly parallel to this in the experience of the ministry. The world has still its false views as to its own needs and the mode of its redemption; its perverted expecta-

tion as to what the Gospel and its minister ought to be. It meets the minister with these and woos him with siren voice to adopt and fall in with them. The temptation comes to him, as it came to his Master, under the insidious form of a promise of greater usefulness, power and success. The world says to him: "We are carrying on a great work here; we are civilizing the world; we are emancipating the race; we are hastening the 'golden age.' You are one of the natural leaders in this march of progress. Fall in with us and lead us on to glorious victory." It is the old voice of the Tempter; it is the old battle of the wilderness which every minister of Christ, following his Master, must fight over again; the battle in which "Get thee behind me, Satan!" is the watchword, and renunciation and detachment the victory.

The ministry has many points of exposure to this temptation and danger. For example, the minister's office necessitates public speaking. It is altogether an incidental and subordinate necessity. There is no evidence that the Lord intended to rely greatly upon oratory for the success of the Gospel. It does not accord with God's mode of dealing to accomplish the greatest results by those means which men consider great and admirable; but rather to confound human wisdom by using chiefly those instruments which to men would seem poor, weak and vile. There is no evidence that any of the Apostles were fine public speakers in the accepted sense of the term. Even Paul, in whom, above all, powerful eloquence might have been looked for, was "in speech contemptible." But fine public speaking has always had in it something striking and captivating to the popular mind. Men are used to it in courts, lecture-halls and political assemblies; they demand it of the pulpit. A powerful pressure bears indirectly upon the minister, to compel him to yield to this popular clamor for fine speaking in the pulpit, as that without which no minister can hope to be "successful." One of his strongest temptations, in these times, is that of becoming an "orator;" a temptation the more dangerous, because to "draw crowded houses" and bring the multitude under the sound of his preaching, seems to be a self-evident increase of his usefulness and power. Alas, where the demand is complied with, where fine public speaking becomes, as it is in a thousand instances, the ruling characteristic of the ministry, what is this, for the most

part, but the minister's cowardly and crippling surrender to a false and deceiving world; what is it but one form of a disabling identification with the world which his office calls him to help in saving?

Again, the ministry has necessarily much to do with the reformation of morals, and is concerned for true human progress. The world is also interested in these things, but on a different basis. It intends to reform and save the world, not by the power of the Gospel, but by principles and powers inherent in humanity itself. It challenges the ministers to unite with it on its own platform. Every "great cause," every movement of progress and reform, it calls upon him to accept as being, without question, of God, and demanding of necessity the co-operation of the minister of the Gospel. It does this with the greatest possible plausibility, and the air of a superior concern for the moral improvement of mankind. Here again lurks the subtle danger of an identification with the world under its purely natural form. The minister falls in, as many instances in the world of politics and moral reform serve to show, with the merely natural and ineffectual efforts of the world to remedy its own deeply seated evils; and thus, forsaking his own true standpoint and adopting that of the world, he by this union cuts off the right arm of his strength, just while he seemed to increase in activity and power.

This will suffice to show what is meant by the danger of identification with the world.

There is great need at this time that this danger should be realized equally with the opposite peril of isolation. It needs to be boldly proclaimed and deeply felt, that whilst the ministry must be familiar with men and their affairs, it must, with equal necessity, renounce the world, and stand in detachment from it, in order to help it. If a want of union with men deprives the minister of the opportunity of serving them, a want of detachment from them does more—it deprives him of the *power* to serve them.

Much that is beautiful has been written about its being the divine mission of the ministry to "help" men, and the consequent necessity of standing in living intercourse and sympathy with them. The truth of this we thankfully admit; but add, that such communion with men, while a most necessary condition of a minister's being able to help them, is not the seat of his power to help them. That power lies in a certain detachment and standing aloof from

them. "Give me where I may stand," said Archimedes, "and I will move the world." The ministry demands the same *ποῦ στῶ*, a footing and vantage ground apart. For it, too, seeks to move the world. It helps men, not merely by becoming one with them in sympathy—that is only a means to its ulterior object—but by being one important means of giving them that which by nature they cannot have, of lifting them up out of the world of sin and death, and enabling them to realize, as otherwise they never could have done, the true idea of their being. The "help" men need is the radical help of a new nature and a new spiritual life; and this the ministry can have part in bringing to men, only as it stands in detachment from them by a real junction on its own part with the supernatural world from which the help comes.

The necessary detachment, then, of which we speak, consists, not in any paltry external distinction of a uniform dress for the ministry; not in any cloistered seclusion from men; but in the deep interior separateness of the ministerial office in its own nature. It belongs to the very idea of the office to detach him who bears it. For it invests him with a power which, in his personal capacity, as a man or a Christian, he could never possess. By virtue of his ordination, he is "set apart," in a sense far more profound than is usually attached to that phrase, in a sense fully answering, in respect of the moral world, the demand of Archimedes in respect of the physical world. By virtue of his office (a distinguishing phrase, the truth and force of which in human affairs are universally acknowledged) he possesses resources over and beyond those of personal worth or piety; he is the medium of supernatural powers, and is able to bring these to bear for the lifting up of the world out of the fallen condition in which it lies prostrate and helpless. He is, in some real sense, an "ambassador for Christ." If the ministry is intended to "help" men in any special and fundamental way, then, it would seem, nothing less than the possession of some such power can answer, either to the world's deep need on the one hand, or to our Saviour's intention in instituting the ministry on the other. It is difficult to believe that our Saviour, in solemnly establishing the office of the ministry, in formally commissioning His Apostles and His ministers after them to go forth in His name and make disciples of all nations, meant nothing more than that His minister should

be able to "tell men about Jesus" (which any Christian may do) as one in whose name they were not empowered to act, and whose grace they were not in any sense the means of conveying. It is one thing to speak *about* Christ; it is another thing to speak *for* Him. It is one thing as to act the private subject and friend of the Great King, it is another to act as His ambassador. It is one thing to tell men that there is grace and salvation for all that repent and believe; it is another to bear an office which has itself much to do with conveying this grace and salvation to sinners upon condition of their repentance and faith. It is one thing to seek to help men by sympathy, advice, exhortation and telling them about Jesus; it is another thing to go to the rescue of a perishing world and lift up the standard against the powers of death and hell in the strength of an actual commission from Christ, and armed by Him with sacraments and supernatural powers for the staying of the mighty evil.

We are well aware how fierce the opposition is to such a view of the ministry. To believe that the ministerial office includes any such powers is denounced as the deadly and soul-destroying error of "priestly intervention;" and this is done upon the so-called principle that no class or order of men, no office or institution, absolutely nothing whatsoever, must be allowed in any sense to interfere between the soul of the sinner and Christ. Man, it is said, must come to his Saviour directly and without any mediation whatsoever. It does not belong to our purpose to enter into the discussion of this question here. We would suggest, however, that the objection, as it is commonly made, would hold with equal force against all "means of grace." What are means of grace except institutions which, in some sense, "stand between" men and Christ, and through the medium of which they receive His grace? If "means of grace" are necessary, as most Christians admit, what is there to hinder an office instituted by our Saviour from being such a means?

Now, to bear the office of the ministry with a deep, practical sense of the divine powers present in it; to rely upon these for strength to help a sinning and dying world; and, trusting in these, resolutely to renounce all the plausible devices by which the world is ever vainly seeking to save itself; this is to stand aloof from men even amid the most familiar intercourse with them; this is to

have the necessary vantage-ground and leverage for the true helping of the world ; this is what we mean by the necessary detachment of the ministry from men.

It is sad that while so much account is at present justly made of the necessity of a minister's being one with men, the need of his standing aloof from them is so little appreciated ; that, while isolation is so greatly feared, the opposite danger of identification with the world is so little suspected. So little sense of this danger seems to exist, that large sections of the ministry may and do fall a prey to it, without exciting other notice than that of admiration for the seeming increase of popularity, power and usefulness which is thereby gained.

There is no safety here except in being equally on the guard against both these perils. If it is fatally damaging to a minister's usefulness to be isolated or alienated from men, it is equally so to be so identified with them as not to stand, at the same time, in a deep sense, aloof from them. Indeed, if there is any difference here, the latter state must be regarded as more fundamentally injurious than the former, because a deeper and more vital point is touched. For a minister not to be one with men, is to be without the means of exerting his power to help them ; not to stand apart from them, in the sense described, is to lose that power itself. Here, again, there is something in the ministry precisely analogous to a fact in the ministry of Christ, in which the former must ever find its own true original and type. No one ever identified himself so thoroughly with men as Jesus Christ ; no one ever stood so entirely aloof from them. He was man, for without this He could not have reached men ; but He was also God, for without this He could not have delivered men, even though reaching them. His oneness with men, by nature and sympathy, was the indispensable condition of His saving them ; but His *power* to do so, lay in His detachment from them, as the Son of God. Thus it is in the ministry. It contains a human element and a divine ; but it is in the divine and detaching element that the true power of the ministry to help the world has its seat. Oneness with men, for the sake of men ; and detachment from them, for their sake in even a deeper sense ; this is, we submit, a fair statement of what the case requires.

We close this imperfect discussion by saying again that, as no other office involves interests so high and sacred, so in no other profession are personal character and professional usefulness so peculiarly endangered as in the Christian ministry. The exclamation of St. Paul, "Who is sufficient for these things?" may justly be used with reference to the perils of the ministry, no less than with reference to its labors and cares.

ART. V.—THE SECOND COMING OF CHRIST.

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"THIS same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Thus, St. Luke informs us (Acts i. 11), two men in white apparel, angelic visitants from heaven to earth, addressed the disciples of Jesus as they stood on Mount Olivet, gazing up into heaven after their ascended Lord. The same truth Jesus Himself had announced to them, on different occasions, while He was with them in the flesh, prior to His crucifixion. It is not at all surprising, therefore, that the Apostles gave a prominent place in their teachings to the coming again of Christ, and that this should enter into the oldest creed of the Church as a fundamental article of the Christian faith.

But in the case of the Apostles this article of faith occupied not only a prominent place in their teachings, but it may be said to have in a great measure controlled their teachings and also their lives. And the same may be said to be true, likewise, of the early Church. The Apostles and their immediate followers in the faith of our Lord Jesus Christ earnestly looked forward to the coming of the Lord, and continually regulated their lives with reference to it. For them, indeed, it was the great object of hope and preparation. Since their time, however, eighteen hundred years have passed away, and yet the Lord has not come. In consequence of this delay, His coming has less and less engaged the attention and

influenced the life of the Church, until now we find the words of St. Peter literally fulfilled: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (2 Peter iii. 3, 4.) But we may, also, say with the same Apostle: "The Lord is not slack concerning His promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance." (2 Pet. iii. 9.) Though he tarries, yet will He most assuredly come. And this fact should claim our attention, and control our lives and actions, no less than it did those of the early Christians. Moreover, we firmly believe that only as the great truth of Christ's coming again is apprehended and realized by the Church, will she be enabled to perform properly the work which has been assigned her to do, and so hasten the day of her complete triumph over the world and of her participation with Christ in the unspeakable blessedness and glory of the kingdom of God. We propose, accordingly, in the present essay, to offer some thoughts on this article of our undoubted Christian faith, in the hope of awakening, at least, some little attention to its great importance for the life of the Church, and also, for that of every individual Christian.

That Christ will come again is taught, not only in the New Testament, but also in the Old Testament. In the latter, it is true, the first and second coming of the Messiah are so blended together that, if we were in possession of it alone, we would be left, perhaps, somewhat in doubt whether more than one coming was really predicted; but, reading it in the light which the New Testament Scriptures shed over its pages, the two-fold advent becomes very manifest. In the first coming of our Lord, it is now most evident, those prophecies which relate to the Messiah as a man of sorrows and acquainted with grief, were only completely fulfilled; and a second coming is, in consequence of this, undeniably made necessary in order to the proper fulfillment of those prophecies which represent the Messiah as coming in glory and as an universally honored king. As regards the New Testament, its testimonies as to a coming of Christ still future are so many and so clear that it is utterly impossible to explain them away without

grossly perverting their obvious meaning. The article of faith which we are considering rests, accordingly, upon no uncertain foundation in the Word of God. The whole Scriptures bear ample testimony to it, and set it forth not as an accidental and unimportant accompaniment of the work of redemption, but as its proper culmination and complete realization. When the Church therefore professes, as she does whenever she repeats the so-called Apostles' Creed, that she believes that Christ shall come again, she professes belief, not in a mere fancy of the imagination, but in a terrible yet glorious truth, which, sooner or later, will be realized in the final redemption of the righteous and the utter destruction of the ungodly.

What will be the nature and character of the second coming of Christ, we can learn only from the sacred Scriptures. The second Advent, like the first, belongs to a supernatural order of things, with which reason can only become acquainted through faith in the revelation of Himself and His will, which God has seen fit to make, from time to time, to His chosen people. Slight, vague, and exceedingly imperfect intimations of these great truths, the natural reason may, perhaps, be able to attain to—as seems to be evidenced in the Art and Poetry of Greece, in which we find the gods represented in human form, and read of them as appearing among men; and in the religion of Zoroaster, which entertains the expectation that Ormuzd will finally gain a complete victory over the dark power of Ahriman—but all history and philosophy prove that a clear, correct and satisfying knowledge of these things is utterly impossible apart from special revelation. And this is so, not because these things are contrary to reason, but simply because they are beyond the reach of reason in man's fallen and depraved state. When once revealed and properly apprehended, they invariably verify themselves to reason, as affording the most natural solution of the profoundest problems which present themselves in human life and the world's history.

Taking, then, the Scriptures as our guide, we note first of all that the second coming of our Lord will be a personal, visible coming. In this respect it will be like His first coming. This is unquestionably asserted in the words of the angels, which we quoted at the beginning of this paper. It is also evidently implied in the

words of Christ Himself, when, in speaking of the last times, He said: "And they shall see the Son of man coming in the clouds with great power and glory" (Mark xiii. 26); and more particularly in the words of St. John, contained in his sublime revelation: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him" (Rev. i. 7). In bodily form He came when He entered the world as a babe in the stable of Bethlehem, and in bodily form, too, will He come at the end of the ages. There will be this difference, however, that whereas Christ at His first coming came in the likeness of sinful flesh, and with a body liable to the sinless infirmities of our nature, when He comes again He will come with that body as it has been transformed and glorified by His triumphant resurrection from the dead and His glorious ascension to the right hand of God, and as it is now in heaven, from whence He shall come. That difficulties connect themselves with what the Scriptures thus declare in reference to the second coming of Christ, is not to be denied. How every eye shall be able to see Him, and how all shall be summoned into His immediate presence, if that presence is to be a bodily one, it is not possible for us in our present state of existence fully to understand. But the difficulties which suggest themselves do not warrant us in denying, as some have done, that the words of Scripture, as regards the event under consideration, are to be taken in their obvious sense; and all the less do they warrant this, because it is not even absolutely impossible for the human imagination to conceive how all these difficulties, or at least the greater part of them, might be made to disappear. Under no circumstances, however, are we justified in making our conception of the impossible the absolute test of truth, when this conception contradicts the plain declarations of divine revelation.

But the second coming of Christ will not only be personal and visible, but also glorious. When Christ came into the world nearly two thousand years ago, it was in lowliness and poverty. Though "He thought it not robbery to be equal with God, He made Himself of no reputation and took upon Him the form of a servant." (Phil. ii. 6, 7.) Though "all things were made by Him, and without Him was not anything made that was made" (John i. 3),

yet He was not born into the world in a royal palace, and as the immediate heir of an earthly throne. Though His parents were of royal lineage, yet the royal house of which they were descendants was no longer in possession of sovereign power, and they themselves belonged to the humblest ranks of the sons and daughters of toil. A stable was the birth-place, and a manger the cradle of the Christ! It is true, when He was born, "the glory of the Lord" shone round about a few pious shepherds who were watching their flocks by night, and the angel of the Lord announced unto them His birth, when suddenly the heavenly host joining him sang the celestial "*Gloria in Excelsis*," which has been the delight and joy of the Church ever since; and shortly afterwards wise men from the East visited Him and worshiped Him; but to the eye of flesh He appeared only as the poor offspring of poor parents, with nothing to distinguish Him above His fellows. And this lowliness and poverty which characterized His birth, characterized His whole earthly pilgrimage, from the stable to the cross. Until He was thirty years of age He lived in the obscure village of Nazareth of Galilee, and was known only as the son of a carpenter, and as one who was a carpenter Himself, and supported Himself by daily toil. And even during the few years of His public ministry, though He spake as never man spake, and did the most wonderful works, yet He was despised and rejected of men, and could truly say of Himself: "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head." (Matt. viii. 20.) The Jewish and Grecian and Roman historians of His times utterly ignored His existence, either because they hated and despised Him, or else because they were wholly ignorant of Him. But when He comes again, He will not come as an obscure sufferer, to endure the contradiction of sinners, and to be hailed in mockery as a king. On the contrary, He will then come "in the clouds with great power" (Mark xiii. 26); "in the glory of His Father, with His angels" (Matt. xvi. 27); "with ten thousand of His saints" (Jude 14), and "every eye shall see Him, and all the kindreds of the earth shall wail because of Him" (Rev. i. 7). He shall be revealed from heaven, "in flaming fire, taking vengeance on them that know not God," and "to be glorified in His saints, and to be admired in all them that believe" (2 Thess. i. 8, 10).

Such, indeed, shall be the majesty and glory that will distinguish His coming, that at His name "every knee shall bow, of things in heaven, and things in earth, and things under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 10, 11).

Intimately connected with this coming of Christ will be the resurrection of the dead and the end of the world. St. Paul declares the "trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. xv. 52); and St. Peter tells us that "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (2 Peter iii. 10.) The same things are made known by our Lord himself in His various discourses concerning the last times, as these are reported by the Evangelists; and St. John informs us that, in one of the sublimest scenes of the sublime vision he beheld on the isle called Patmos, he saw "a great white throne, and Him that sat on it, from whose face the earth and the heavens fled away; and there was no place found for them; and the dead, small and great, stand before God" (Rev. xx. 11, 12). Now it is indeed hard for us to realize that these things shall be so. It is especially difficult to conceive that the sun shall ever cease to shine, that the hills and mountains, those vast piles of masonry, which have not unaptly been styled "everlasting," shall melt like wax and disappear, and that all by which we are surrounded shall vanish like a dream and be as a tale that is told. Yet there is nothing irrational in our believing that such will be the case, as He who in the beginning made the heaven and the earth, and gave them their present form and laws, must surely be able to destroy them if His purposes require this. The earth itself, indeed, gives evidence that it may be destroyed and come to an end; and even unbelieving science is forced to admit that "the principle of degradation is at work throughout the universe not less surely, but only more slowly than when it combats our puny efforts." But the Scriptures teach us that the end of the world, which Christ's advent will bring with it, will not be an annihilation of it, but rather a transfiguration and glorification of it. The present order of things will come to an end, but only that

a higher order may be ushered in. Hence St. Peter, in immediate connection with what he says of the destruction of the heavens and earth that now are, declares, also, that "we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. iii. 13); and St. John, likewise complements his vision of the fleeing away of heaven and earth, with the vision of "a new heaven and a new earth" (Rev. xxi. 2). What will be the peculiar character of the new earth, we are not informed further than that it will be free from the principle of degradation which is at work in the present world. We are taught, however, that when Christ shall appear we shall be like Him (1 John iii. 2); and as we are moreover taught that the new earth will be our final home, it is reasonable to infer that it will be perfectly fitted for, and correspond with, the glorified bodies which we shall possess, and be, therefore, of a far more refined, transparent, and, so to speak, spiritual nature than it now is. In the change which will thus take place at the coming of Christ, we shall no doubt have the solution of many of the difficulties which present themselves to us now in connection with it. Much that under existing circumstances would be utterly impossible, will, under the changed order of things, not only be possible, but absolutely free from difficulty. The end of the present world, and the rising out of its ruins of a new world, we would further observe, are not merely arbitrarily associated with the second coming of Christ, but are necessarily connected with it. He may be said to have left this world and ascended to the right hand of God the Father Almighty, not simply that He might there make intercession for us but also because after His resurrection this world was no longer a fitting abode for Him. He can, therefore, only return to earth again, to abide here in visible form, when the earth shall be prepared to pass through the process of transfiguration and glorification, and so be made meet for Him, "whom," according to the words of St. Peter, "the heaven must receive until the times of restitution of all things." (Acts iii. 21.)

Viewed with reference to its moral bearings, the second coming of Christ will be a revelation, in the proper sense of the term. In this light our Lord Himself announced it (Luke xvii. 30), and as such St. Paul and St. Peter also speak of it in their Epistles (1 Cor.

i. 7; 2 Thess. i. 7; 1 Peter i. 7, 13). It will be a revelation of the person of Christ. While He was on earth, various opinions were entertained concerning Him. While his immediate and chosen disciples acknowledged Him as "the Christ, the Son of the living God" (Matt. xvi. 16), some said that He was "John the Baptist, some Elias, and others Jeremias, or one of the prophets" (Matt. xvi. 14); and there were not wanting even those who called Him "a man gluttonous and a wine-bibber" (Matt. xi. 19), and declared that "this fellow doth not cast out devils, but by Beelzebub the prince of devils" (Matt. xii. 24). And this diversity of opinion has prevailed with regard to Him ever since. Though His true Church has ever substantially acknowledged and confessed Him to be "God of God, Light of Light, very God of very God; begotten, not made; of one substance with the Father, by whom all things were made; who for us men and our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man;" yet there have been those in every age of the Church who have looked upon Him as being only a good and wise man, supernaturally endowed; and others who have not hesitated to call Him an impostor, or, at least, an ambitious enthusiast. But when Christ comes again all doubt concerning Him will be dispelled. The veil which has so long hidden His glory will be wholly removed, and all shall recognize Him then as truly the "Son of God." This coming will also be a complete revelation of the nature of the work which He accomplished when on earth, and which he is still carrying forward in heaven. As there have always been differences of opinion concerning Christ Himself, so there have also, consequently, been differences with reference to His work. While His people have ever believed and acknowledged Him to have procured for them a complete redemption from sin and death, and an everlasting salvation, and have recognized His Church as "His body, the fullness of Him who filleth all in all" (Eph. i. 23), and as "the pillar and ground of the truth" (1 Tim. iii. 15); others esteem His work only that of a great Teacher of morals, and His Church as simply a human institution for the promotion of certain religious ideas. His second advent, however, will make manifest to all the true purpose of His first coming, and the greatness and unspeakable glory of the

salvation which He has provided for men, and which is only partially realized now by even those who believe in Him and are really His.

At the same time, this advent will also be a revelation of God. It will disclose His throne, and the glories that surround it. His existence and almighty power, His goodness and mercy, His justice and wrath, will then be manifested in the presence of assembled worlds, as they never were before. Then, too, will His purposes in creation and redemption be fully disclosed, and all shall learn to know, if they never learned it before, that "He is, and that He is a rewarder of them that diligently seek Him." Moreover, in this coming, the true nature and destiny of man will also be revealed. In his present state man has ever been more or less of an enigma to himself. His origin, his nature, and his destiny, are all, to some extent, involved in mystery. Is he the offspring of God, as the Scriptures teach, or the mere product of chance, or, what is virtually the same thing, of evolution? Is his higher being—his spirit—though most intimately allied to the body, yet capable of a conscious existence without the body? or is it the mere result of his peculiar material organization? Is he destined for immortality and glory in a world beyond the grave; or, when his body is dissolved by death, will he "like a streak of morning cloud, melt into the infinite azure of the past?" All these are questions over which man from time immemorial has puzzled, and which still claim the attention of the merely scientific mind. Now all these questions will be finally solved for all at the appearing of the Son of Man. The nature and destiny of humanity, with all its possibilities for blessedness or misery, for glory or infamy, as well as the character and destiny of every individual, will then be fully manifest. And then, too, will be verified in its fullest sense the saying of the Lord: "There is nothing covered, that shall not be revealed; and hid, that shall not be known." (Matt. x. 26.)

But in that the second coming of Christ will be a revelation of the hidden mysteries of God and man, it will also, necessarily, be the judgment of the world. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations; and He shall separate them one from another, as a

shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the king say unto them on the right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. * * * Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. xxv. 31-41). Judgments have taken place in the past, rewards have been bestowed and punishments inflicted; and, indeed, these things are continually occurring in God's government of the world, and in His dealings with His people; but the final judgment of all, the final reward of the righteous, and the final punishment of the wicked, will only take place at the coming of Christ. With the final unfolding of redemption only can there be the final unfolding of individual character; with the harvest only can come the complete separation of the wheat from the tares, the gathering of the one into the garner, and the casting of the other into the fire. But at the final unfolding—at the harvest, not only first can, but there will necessarily, the full difference appear, and the separation be made, and each be assigned his own place. Thus in the second coming of Christ, all things will reach their proper consummation. It will not only be a mere visible appearing again on earth, but the full revelation and realization of God's purposes in the creation and redemption of the world, the end of the conflict between good and evil, the transfiguration and glorification of the heavens and earth that now are, as well as the absolute blessedness of the faithful, and the absolute misery of the ungodly and unbelieving. It is not unwisely, therefore, that the church, in the Scriptures which she has assigned as the Gospels and Epistles of the season of the Advent, directs our attention to this coming of Christ as a preparation for celebrating His birth as the babe of Bethlehem. Only as we realize, indeed, what is involved in the second coming of our Lord, can we properly apprehend how unspeakable a gift God bestowed upon us, when He sent His only-begotten Son into the world that we might live through Him; and so be prepared to praise Him as we ought, because of His goodness and mercy to the children of men.

But the question may arise, What necessity is there for Christ's thus coming again? Is it not sufficient, it may be asked, that He

has already come and made propitiation for the sins of the world, and so opened again for man the gates of everlasting glory? and may not, therefore, that after all be a mistaken exegesis that finds in the Scriptures undeniable evidence of still another visible coming, and an actual end of the world? When we consider the character of much of our popular theology, it indeed seems strange that this question is not urged against the view which we have set forth, more frequently than it generally is. For though this theology mostly accepts the doctrine of a second visible advent, yet its common teaching that immediately after death men are either admitted to the blessedness and glory of the highest heaven, or else thrust down into the misery of the deepest hell, leaves really no proper room for either the future resurrection of the body, or the second, personal, visible coming of the Lord. But this coming is no mere speculation of the human reason, nor yet an arbitrary arrangement on the part of God, but a necessary result of His purposes in the creation and redemption of the world. The first coming of Christ actually involves in it the second coming, and in it alone can reach its proper consummation and attain its full significance. This a careful consideration of the subject, we think, must make apparent to all.

Christ came into the world to destroy the works of the devil (1 John iii. 8), and to become the head of a kingdom of which there shall be no end (Luke i. 33). But though nearly two thousand years have passed away since Christ offered Himself for the sin of the world on the cross of Calvary, and triumphed over death and hades in His glorious resurrection and ascension into Heaven, yet does sin still abound in the world and death claim its victims. Even those who through faith in Christ have received the forgiveness of sins and the power of a new life, have never yet in this world become absolutely free from sin and death. And as we find it to be now, so there is every reason to believe it will continue to be as long as this present world exists. We are aware that it is a very common hope that the world is continually growing better, and that truth and righteousness will more and more prevail. While this may be true in one respect, it is certainly not true in another. While the good is, no doubt, advancing, the evil is also, no doubt, advancing with equal pace. Should the present order of

things continue forever there would, consequently, be no complete destruction of the works of the devil, and so the purpose of Christ's first coming into the world must be a failure. So, too, Christ cannot be said as yet to rule absolutely over the earth as its king. His kingdom in this world is still a hidden kingdom. But the full realization of the purpose of His first coming requires that His kingdom should become visible, and that He should visibly reign and rule over it. Justice demands that the same earth which witnessed His deep humiliation and ignominy, should also become the scene of His fully manifested majesty and glory. But all this necessarily involves in it His coming again, and the conflagration and transfiguration of the physical, and the universal judgment and purification of the moral universe. Only the visible appearing again of the Son of man, and the destruction of the present order of things, can accomplish the complete overthrow of evil and establish on earth in visible glory the kingdom of God.

But the complete deliverance of man from the power of sin and death, also, requires that Christ should come again. Man is not a merely spiritual being. The soul is not the whole of him. His body is not merely an accidental, but an essential part of his being. His full salvation, therefore, requires the salvation of the body no less than that of the soul. The blessedness into which he enters immediately after death cannot satisfy all the demands of his being. This is, indeed, expressly declared by the writer of the epistle to the Hebrews: "These all, having obtained a good report through faith, received not the promises; God having provided some better thing for us, that they without us should not be made perfect" (Heb. xii. 39, 40). It is also clearly implied in other portions of Scripture (1 Thess. iv. 13-18; 2 Cor. v. 1-8; Rev. vi. 9, 10). The resurrection and glorification of the body are absolutely necessary to man's complete redemption from sin, and his eternal blessedness. St. Paul emphatically announces this truth when he says: "If the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins; then they also which are fallen asleep in Christ are perished" (1 Cor. xv. 16-18). That by the rising of the dead in these words the apostle cannot mean a mere spiritual resurrection, or a resurrection which immediately follows death, is evident from the

fact that he connects it directly with the sound of the last trump, and the change which shall then take place in the living (1 Cor. xv. 52). But the resurrection and glorification of the body, because of its relation to the earth, also, necessarily require the transfiguration of the earth, and so the end of the present world and the coming of Christ in the manner set forth. For the body of man being formed out of the dust of the ground (Gen. ii. 7), and being an actual part of the earth, reason demands that its destiny should be bound up with that of the earth. On the same ground it may also be supposed that the incarnation of the Son of God demands the return of Christ when the earth shall be prepared to receive her king.

The world, considered in the totality of its life and being, may be said, likewise, to demand the second coming of Christ for its proper completion, and its deliverance from the vanity to which it is now subject, and the corruption under which it groans. "Speculation," says Nitzsch (Sys. Christ. Doct. § 216), "has been so far from opposing the Christian view of the world's catastrophe, that, had there been no doctrine of eschatology, it must have supplied the deficiency." No one, indeed, who reflects seriously and deeply on the condition of the world as it is, can fail to feel that it cannot possibly be eternal in its present form. "To suppose," says Martensen, (Christ. Dog. § 278), "that this material sphere of time and space is the only one possible, the only one actually existing for all eternity, would be to make the opposition between flesh and spirit eternal; an opposition which is not only in man himself, but in all the relations of man to the material creation around. And to suppose, again, that this moral order of things, *ὁ κόσμος οὗτος*, with its undiscerning confusion of good and evil, truth and falsehood, that this present *time*, *ὁ βαιὼν νῦν*, with its unsolved discrepancy between the ideal and the actual, with its restless alternation of progress and declension, of rise and fall, heaving like billows of the ocean, shall flow on and on forever through a purposeless eternity; to suppose this would involve a denial of all Teleology, a denial of the final triumph of goodness and truth." But reason demands a Teleology, however anxious some of our modern scientists may be to get rid of it. So, too, it demands that goodness and truth shall finally triumph over evil and falsehood. The songs of the poets and the predictions of

prophets of every age and every clime, concerning a golden age to come, clearly prove this. Such a view of the end of human life and of the world as that which Strauss offers us in his book called "*The Old Faith and the New Faith*," cannot but be revolting to every right-minded person. Notwithstanding much that claims to be in advance of the Bible, we may safely assert that the only eschatology which satisfies all the requirements of the human reason is that which is given us in the sacred Scriptures. The necessity, therefore, of a second coming of Christ may be said to ground itself in the deepest needs of creation, and also of reason.

While, however, a second, visible, personal coming must be considered as necessary, and, therefore, as absolutely certain; and while the resurrection of the dead, the judgment of the world and the end of all things must be held as necessary concomitants of that coming, yet it is not to be supposed that all these events will come to pass in a single day. On the contrary, the Scriptures give clear intimations that the Last Day will expand into a Divine Day of a thousand years, taken in a symbolical sense, and so constitute a specific aeon. At its dawn the harlot and the beast, the corrupt church and the anti-christian world power, will be judged (Rev. xix. 2-20), and, Christ appearing, those who shall have part in the first resurrection (Rev. xx. 6) will rise, and ever be with the Lord (1 Thess. iv. 16-17.); while at its close the general resurrection of the dead, the general judgment, and the final end of the world, will take place (Rev. xx. 10-15). The period intervening will be the millennial period, during which, an end having been put to the present course of the world, and Satan being bound, the Kingdom of God shall be visibly and gloriously established on earth, and the glowing prophecies of the Old Testament concerning Messiah's Kingdom be completely fulfilled. This view, it is true, is not by any means accepted by all, but we believe it is the one which is most in accord with the Scriptures, and which more and more, consequently, will be acknowledged as the correct one. We know that not a few expect that the Millennium will precede the second advent of Christ, and that it will be brought about by the complete Christianization of the nations, and of the arts and sciences and literatures of the world, by the church in her present form. But if we do not read the signs of the times amiss, this expectation will

never be realized. "Politics," very truly observes Auberlen (on Dan. and Rev.), "are based on spiritual laws, and the voice of history proclaims distinctly that, even in our Christian era, politics are as much ruled by the worldly spirit of egotistical and material interests, as was the case in the old heathen empires; nay, that this anti-christian spirit is gaining every day more the ascendancy." With equal truth, the same eminent theologian declares: "In a general and secondary sense, one may speak of a Christian state, Christian art, Christian culture and civilization. Only let us guard against the idea that it is either possible, or that it is destined that Christianity is to Christianize in the real spiritual sense, or as the expression is often erroneously used in this connection, to transfigure the world during the present period of the world's history. Christianity exerts an ennobling influence on all spheres of life; but a transfiguration in the correct sense of the word must needs be preceded by a regeneration, a palingenesis; first there must be death and resurrection, even as our Lord had to pass through this path to his transfiguration. The kingdoms of the world must first be *destroyed*; then only is it possible that, rising in a new form, they will become Kingdoms of God and his Christ."

But if the views which have now been advanced with reference to Christ's second coming be correct, then this coming must be of the greatest practical significance. For if with it alone the individual, the church, and the state, yea, the whole creation, will reach their true destination and consummation, it can scarcely fail to be evident that the course of all these should be determined with reference to it. Only that youth that is spent with proper regard to the succeeding manhood, can be said to be spent aright; and so only that life, whether it be the life of an individual or of a community, can be considered rightly ordered, which is continually directed with regard to its true destiny. In full harmony with this view, we find in the sacred Scriptures attention called very frequently to the second coming of Christ, as a reason and motive for a holy life. Thus, St. Peter in his Second Epistle, after referring to the coming of the Lord and its attending circumstances, immediately adds: "*Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of*"

the day of God" (2 Pet. iii. 11, 12). St. Paul, in his various epistles, also alludes in the same way over and over again to Christ's coming as, indeed, do all the writers of the New Testament Scriptures; while our blessed Lord Himself makes His most solemn warnings hinge on the same event. Moreover, St. Paul, tells us that he suffered the loss of all things and counted them refuse that he might gain Christ and by any means *attain to the resurrection from the dead*, and declares that he pressed "*toward the mark for the high calling of God in Christ Jesus*" (Phil. iii. 7-14); and the writer of the Epistle to the Hebrews says of himself and the believers of his time, "Here we have no continuing city, but we seek one to come" (Heb. xiii. 14), thus showing that they, as well as the patriarchs before them, lived with continual regard to the future world.

But to some, perhaps, it might seem that the practical benefits thus springing from a proper apprehension of Christ's coming are simply those which are derived from the doctrine of a future life, with rewards for the righteous, and punishments for the wicked. But this is by no means the case. The youths who act with reference to manhood, do not by any means act alike. The early life of the children of the poor and that of those of the rich is generally ordered very differently. And this is not the case simply because of the necessities of the present, but because of the different manhood to which they look forward. So our conception of the nature of the future life, and of its blessedness and misery, if we make real with these things, must in a great measure determine the course which we shall pursue. A right conception of these things, therefore, is always of the utmost importance. It does not pertain to our present purpose, neither would it be possible, to point out all the ways in which the view of Christ's coming presented, when properly realized, must affect action, but for the purpose of illustration we shall note a few cases. Those who are acquainted with religious history know how, in the case of persons who have simply made earnest with the doctrine of a future life, there has invariably been more or less of a tendency either to a false asceticism, or a yet more pernicious antinomianism; in the one case the body being treated as if it only deserved to be destroyed; in the other it being permitted free indulgence of its corrupt appetites.

Now, when the truths connecting themselves with the second coming of Christ are rightly apprehended, it cannot but be felt that both these courses are wrong, and that while the body on the one hand must be kept under, yet on the other it must be honored. So, if we consider the church in her relation to the state, we shall also find that in all ages there has been a tendency on the part of the church either to use the state merely as her servant, or else to set herself in direct opposition to it; and a tendency on the part of the state in the same directions. The history of the early church, of the Middle Ages, and of our own times, abundantly proves this. But if the views which have been presented of the coming of the Lord, and what is involved in it, be correct, then must both these tendencies be wrong. If Christ's kingdom is not of this world, and if Christianity is not destined to rule visibly the world in the present æon, then assuredly can it not be proper for the church to make use of the temporal power for carrying out her purposes, or to lord it over the nations in the way the Roman church assumes to do; nor can it be right for Protestant sects, as religious organizations, to meddle directly with politics, as many of them are continually inclined to do. Neither, if the kingdoms of the world are destined at the second advent of the Lord to become the kingdoms of God and His Christ, can the church be right in opposing herself to the state in the way some religious sects have done and are still doing. But if the views advanced require logically that the church should not lord it over the state, nor place herself in antagonism to it, so also they require that the state should not array itself against the church, or use her as its tool, but "respect the freedom of the church within her own sphere, and leave to her without hindrance the rights of faith and confession, of public religious worship and churchly discipline, of self-government and management, of self-reformation and extension, with all its consequences." (Van Oosterzee, *Christ. Dog.* § 134.) We might give further illustrations, but those that have been given must suffice to show that the doctrine of Christ's second coming is of most important practical significance, and on this account deserves to be carefully considered.

It remains to add a few more words, with regard to the time of that coming. This the sacred Scriptures most emphatically teach

us it is not for man to know. "But of that day and hour," our blessed Lord Himself has declared, "knoweth no man, no, not the angels of heaven, but my Father only" (Matt. xxiv. 32). Throughout the Scriptures we are informed that the Lord will come as a thief in the night, suddenly, and in such an hour as men look not for Him. There will be, indeed, signs of His coming, they inform us, and these signs will become more and more striking as the end approaches; but until the destined hour itself arrives they will never be such as to enable us even to determine approximately the time, and to say with certainty, it is literally near at hand, or still far distant in the future. As man has continual reminders in the present life, in the sicknesses to which he is subject, and in the death of those around him, that he must die, but never knows certainly when the last hour will arrive, so is it also as regards the coming of the Son of man and the end of the world. Earthquakes and storms, political and ecclesiastical convulsions and disturbances, express judgments of God upon the wicked as in the destruction of Jerusalem, and signs in the sun and moon and stars, cannot but continually remind us that sooner or later there will be an end of all things; but these things cannot tell us just when, because God has not willed that we should know. Every attempt, therefore, to fix the day or the year when Christ shall come, by a symbolic explanation of numbers in the Apocalypse of Daniel or that of St. John, or otherwise, must not only be vain, but moreover wrong, and calculated only to mislead and do harm. Why this should be so it is not difficult to understand. A little reflection must make apparent to all that a definite knowledge of the time of the end of the world would not be suitable for man in his present state, and could only lead, as is abundantly evident from past experience, to utter carelessness and indifference, or else to such a state of things as St. Paul found occasion to reprove in the case of the Thessalonians. As the day of the Lord will be the consummation of all things—of the creation as a whole, and of every individual part of it—every man should, as we have already observed, live with constant reference to it; but that he may be induced to this it is necessary that he should be left in uncertainty as to when it will be. The words of the Lord must, therefore, ever be applicable to all: "Take ye heed, watch and pray, for ye know not when the time is" (Mark xiii. 33).

ART. VI.—PROTESTANT POLEMICS.

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We propose in this article to consider the Character and Province of Protestant Polemics and its Relation, First, To the Catholic Church; Second, To Protestant Denominations; and Third, To Anti-Christianity.

I. The disharmony resulting from the introduction of sin into the world affected the mind of man no less seriously than his body and spirit. The Spirit of God, having witnessed the disorder in the supernatural world before the creation, and the chaos* in the physical world during the process of creation, now hovered upon the face of a great moral "emptiness and wasteness and darkness," into which but a single gleam of light had as yet been permitted to penetrate. Revelation, which in a certain sense antedates the Fall, immediately succeeds it by at once bringing the powers of the supernatural world, charged with life and hope for man, dimly to his view. Heaven, earth and hell—God, man and the serpent†—here approach each other; God for the initiation on earth of His scheme of Redemption; Satan for its defeat; and man for—that perilous task—his final choice of weal or woe. The voice of the Lord God saying to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," gave birth on earth to a *warfare* that has lasted through the ages, and will continue, with a millennial intermission, till time shall be no more. It is the serpent's fang and the crushing heel of humanity—with the Son of God, first by adambation and sure promises, and then by His actual Incarnation and birth of the Virgin Mary, in its

*Thohu Vabhohu.—Gen. i, 2.

† Nahash, the hisser.—Gen. iii. 1.

bosom—that are perpetually warring against each other. Here we find the proper sphere of Theology—the first and the second Adam, together with their manifold relations to humanity, on the one hand, and the powers of the world to come on the other. Pagan systems have their mythologies, with their fables and presiding deities; Revealed Religion has its Theology, which treats of God, His nature and attributes, His works and dispensations toward the human race—all set forth in the facts and everlasting verities of Christianity. There we meet myths and mythical objects of worship, which have no history, because no real existence; here God incarnate, who could say, “Before Abraham was, I am;” who lived, died, rose again, and now liveth and reigneth in glory, and is present with His people alway, even unto the end of the world. These facts we have formally revealed, in their historical development, in the Old and New Dispensations, exhibiting to us at once the ground and the contents of that Theology, one branch of which we here propose to discuss.

The truths with which Theology is concerned originate in God, not in the human reason. It plants itself upon the supernatural. In its Christian form it claims to have received its contents from Jesus Christ, who is Himself its Alpha and Omega—its all and in all. Mistress of all the Sciences, she is the handmaid of the Church, and whatever treasures she finds, she gives to man. The Church has doctrines to state, explain and prove, and we have dogmatic or didactic Theology to do the work. And as these doctrines are not for the understanding only, but for the heart and life, it states the duties which divine revelation has enforced upon us, or which may be deduced from its plain requirements. This gives us Practical Theology in its wide compass. For various obvious reasons, however, these doctrines and duties cannot be promulgated without encountering serious hindrances and opposition. They are not apprehended alike by all, and consequently held in various degrees of honor or contempt by the differently constituted and variously circumstanced men of one age, or of different ages of the world. Men are, in other words, differently related to the Truth. It has warm, zealous friends and bitter enemies, while others vainly attempt to maintain a neutral position between these two. Hence arise controversies with respect to the doctrines, precepts and insti-

tutions of religion. The management of these is the proper province of Polemic Theology. "The term is derived from a Greek word, which signifies *warlike*. A polemic divine is a warrior; he goes forth into the field to encounter the adversaries of truth. The word has an odious sound, and seems to accord ill with the character of a teacher of religion, who ought to be a minister of peace. On this ground, Polemic Theology is often held up as the object of scorn and detestation, and it is loudly demanded that the voice of controversy should be heard no more within the walls of the Church, that the disciples of Christ should bury all their disputes in oblivion, and, without minding differences of opinion, should dwell together as brethren in unity. There is much simplicity and want of discernment in this proposal, when sincerely made. It is the suggestion of inconsiderate zeal for one object, overlooking another of at least equal importance, accounting truth nothing and peace everything, and imagining that there may be solid peace, although it does not rest upon the foundation of truth Nothing is more obvious than that when the truth is attacked it ought to be defended; and as it would be base pusillanimity to yield it without a struggle to its adversaries, so it would be disgraceful, as well as criminal, in one of its professed guardians, not to be qualified to sustain the dignity of his office, and to uphold the sacred interests of religion, by his arguments and his eloquence. He should be 'able, by sound doctrine, both to exhort and to convince the gainsayers.' If controversial theology be accounted an evil, it is a necessary one; and let the blame be imputed to the men who have labored, and are still laboring to pervert the oracles of God, not to those whom a sense of duty has compelled to come forward and defend them against the rude assaults of presumption and impiety."*

Discussion, says Morell, in his *History of Philosophy*, is the very bulwark of truth—the only safeguard against the imperfection of the human mind—the only chastiser of extravagance—the only antagonist of dogmatism—the only hand-post that points us perpetually along the path of moderation, which is most commonly the path of truth.

We see thus that the idea of Polemics lies in the very constitu-

*Dick's Theology, Vol. I. pp. 10, 11.

tion of Christianity. This is a system of truth, embodied in doctrines which rest upon facts in the life and character of Jesus Christ. "Christ's defence," says Lange, "becomes immediately an attack. Earnest apologetics pass over into polemics." The Church, her creed and cultus, must be protected. As the Body of Christ, she is the bearer of life to men, the salt of the earth, the life of the world. She shall endure, she shall never perish. Her life must grow increasingly vigorous. Other orders of life have a history of a finished character. Temporal kingdoms rise, flourish and die. The most powerful earthly dynasties have passed away. The Chaldean, Egyptian, Assyrian and Persian empires long since saw their day; and the laws of the Medes and Persians, which once changed not, have all been abrogated by death. The King of kings issued His fiat, and they relaxed their hold on bond and free. Greece in turn has its dawn and glory, its decline and fall. Then Rome plays its part upon the stage of history; but civil wars close her heroic age, and a general decline her almost universal empire, in the short space of six centuries (300 B. C.—300 A. D.). This law holds true of all heathen powers. The same may be said of those politico-religious systems, which, acknowledging the inherent weakness of their own constitution, seek to appropriate to themselves saving elements borrowed from the Church of God. Their life is an amalgam, not the pure gold—like Nebuchadnezzar's image of gold, silver, brass, iron and clay, which, when smitten, brake to pieces. Islam rises A. D. 600—is victorious, but checked when it attains the years of an old man; and now in the distant East, the Crescent wanes to wax no more forever. Such is the order for things of this world. Cæsar is a man and dies. Christ is the God-man and lives forever. His kingdom, not of this world, is the Church in her career of peace and war—the latter always in order to the former*—in the life and labors, sharpness of death, Hade-an conflict and resurrection triumph of Christ—in the lives, warfare and martyr deaths of the glorious company of the Apostles and the noble army of martyrs. Her duration is not measured by years, her hair grows not gray, nor is the soul's *Alma Mater*, the Mother of us all, ever enfeebled by care. She delights in perpetual

* Warriors, troopers; and what belongs to strife, says Luther in his Discourse on Education, also help to preserve peace and all things with their fist.

youth. Immortal, she is unfading. The gates of hell are arrayed against her, the fiery darts of the wicked are aimed at her vitals, but the shield of the Lord Most Mighty is over her and saves her from the hands of all her enemies.

The name, *Polemics*, denotes at once the science of religious controversy, as well as the persons engaged in it. It agitates religious questions in order to obtain clear and adequate ideas of them. "Every article of faith is denied by some and cannot well be believed without examination by any." The shepherds, to whom the angels announced the birth of Christ, were on a holy errand when they went "unto Bethlehem to see this thing which is come to pass." Polemics investigates; it deals with false philosophy in all departments of science; it lays down theses and examines them, and boldly defends the truth as far as it is clearly known, while it attacks all errors that oppose it.

It has its highest warrant in the Word of God. "Many of the divine writings are controversial, especially the Book of Job and the Epistles of St. Paul." How solemn and majestic must have been the appearance of the prophets of old, as they stood in the presence of earthly potentates, holding their commission from on high—a "Thus-saith-the-Lord"—upon which to rest their assaults upon every species of abomination. The Apostles had a still more exalted inspiration for their work. (1 John i. 1-5.) They received the ministry of the Lord Jesus to testify the Gospel of the grace of God, and under this call shunned not to declare unto all men the whole counsel of God. They did not, however, attain to the truth in any magical way. They came at it by much study and disputing, always so led as to come infallibly to the only correct conclusions. In controversy with foes they were always right; disputing among themselves they always found the truth. At Antioch "Paul and Barnabas had no small dissension and disputation with them"—the Judaizing teachers, who were leading astray the believers on the subject of circumcision. And even after the question had been referred for adjudication to the Apostles and elders at Jerusalem, "who came together for to consider this matter," there was "much disputing" before it was ascertained what seemed good to the Holy Ghost and the Synod. Acts xv. At Athens "Paul disputed in the synagogue with the Jews, and

with the devout persons, and in the market daily with them that met with him.* At Corinth he disputed daily in the school of one Tyrannus. From their writings we see that the Apostles early met and stoutly controverted various errors, among them those advocated by Phygellus and Hermogenes, who succeeded in turning away from the doctrine of the Gospel "all them that are in Asia," says Paul, 2 Tim. i. 15. These, as well as numerous other false prophets or heretical teachers, a crop of which sprung up everywhere in the Apostolic age with the good seed of the Gospel, were unflinchingly met by The Twelve.†

Religious disputation or controversial divinity finds its most beautiful exemplification in the life and labors of our Lord Jesus Christ. His ministry was an unceasing conflict with the enemies of truth. His Body, the Church, follows her Head in this warfare. From her earliest ages she has been called to stand upon her defence and meet her foes in controversy. Many of these were learned men, and only to be resisted by the weapons of learning and argument. Providentially many men of cultivated minds early became converts to Christianity. These, and others raised up by the Church, rendered efficient polemic service to the cause of Christ. As Christianity flows onward through the ages in an unbroken stream, we have an unbroken succession of holy men, who, at the sacrifice of all that men hold dear on earth, stood forth continually as its undaunted champions. After Christ, the Apostles, as we have seen, were the first polemics. Then follow the Apostolic Fathers, who were the immediate disciples of the Apostles. These were in turn succeeded by the Fathers of the Church, *Patres Ecclesiæ*, who flourished from the second to the sixth century. The knowledge of their lives and works constitutes the science of Patristics, with which we are not directly concerned here. From the sixth century onward, the Church continued to have eminent teachers and writers, down to the Schoolmen, who begin with the twelfth century. The object of their productions, from first to last, though frequently dogmatic (setting forth the doctrines of their faith), exegetic, moral, historical and ascetic, as in the case of

* Acts xvii. 17.

† Gal. i. 7-9; Col. ii.; 1 Tim. i. 6, 7, 20; 2 Tim. ii. 18, iii. 6-8; 1 John ii.; 2 Pet. ii.; Jude, &c.

Jerome,* is largely apologetic and polemic, designed to attack and overthrow the prevalent errors of the times, and to defend the Christian Religion. Warriors, thus, have never been wanting to the Captain of our Salvation. For every crisis the Lord, then as now, prepared one or more vindicators of his cause. As Ebionism, Gnosticism, Sabellianism, Manicheism, Arianism, Pelagianism, Nestorianism, and other heresies with their able promoters, successively entered the field against the Church, God had heroes of the faith, who at His call, sprang to the rescue, as in later times the patriotic clans of Scotland rose from hill and dale at the bugle blast of their chieftains, to repel the invaders of their country. Ignatius, Justin Martyr, Irenæus and Polycarp constitute the vanguard of this army of Polemics, to be followed by Tertullian in the third century, who, in his *Apology* for the Christian Religion, carries his attack into the camp of his enemies. Then Beryllus and Celsus affirm that the divine nature of Christ did not exist before His human nature, and Origen rushes to the front and in reply to Celsus produced the most complete and convincing defence of Christianity which antiquity can boast. *Erat homo pro fratribus certans*. Then come Cyprian, one of the brightest luminaries of the early Church; and Athanasius, who, roused by the heresy of Arius, with invincible courage, well supported by his holy walk, devoted his official life to the overthrow of Arianism and the defence of the Nicene Creed. Jerome,† Ambrose, the guardian of the Sacerdotal authority of the Church, Basil, Gregory Nazianzen and St. Chrysostom lead the way to Augustine, A. D. 354-403. He is the oracle of the Western Church and defender of her theology, and by his polemical writings on the Trinity, the Incarnation of Christ, and the Holy Ghost, and his well known doctrines of free will, grace and predestination, has placed succeeding generations under a debt of lasting gratitude to him. He is one the greatest men of whom early Christianity can boast. It was thus by the hands of these polemics, by means of their sermons, commentaries and treatises, that the Lord was

*The catacombs and tombs of the martyrs, which had first inclined Jerome to the Christian faith, gave a sombre, melancholy cast to his entire life.

†St. Jerome is the guardian of monasticism, and contributes much to awaken in the West an admiration for the renunciation of the world and the celibacy of priests.

pleased to guard his Church during her infancy and early life. Though not inspired, as were the Prophets and Apostles before them, these Saints were under such divine guidance that it may with truth be said, they wrote, preached, taught and fought under the supervision and aid of the Holy Ghost. By that aid they surpassed themselves, and were enabled to establish, in proper confessional form, the orthodox dogma, and to combat with zeal and acuteness all errorists who opposed it.* Condemned by heretical councils, persecuted by heretical emperors, wanderers upon the face of the earth, these early Fathers and Champions of the Church remained unshaken in their fidelity to Catholic doctrine through all changes of outward fortune. They lived in the heroic age of the Church and were worthy of their calling. The Christian polemics in after years, down to the Reformation, were in like manner men of divine selection, fully equipped with offensive and defensive armor to do valiantly for the Lord. With such a charge to keep, such a Captain and Bishop to serve, and the Holy Spirit to point the way, religious controversy could not fail in the past to render signal service to the Church.

II. The second division of our subject opens an interesting field. Under it we consider—

First, the relation of Protestant Polemics to the Roman Catholic Church. The Reformation presents the Church under a twofold form, the Catholic and Protestant. Her formal unity is lost; divisions and strife ensue. In this mighty duel Protestants take the offensive; Catholics everywhere stand on their defense. They live wherever Christianity has found a foothold. They have introduced it into the four quarters of the globe. Their matins and vespers on land and sea never cease; they are like the *reveille* of

*It has been well said that "the opposing sects and schismatics of the early ages of the Church were not only the outward occasion, by which the Church was led to utter, in the way of formal decree, against the manifestation of heresy, what she held as the truth from the beginning; but they assisted her in coming to a clear consciousness of her own vocation, and in bringing her dogmas to proper perfection for the understanding.....In the symbolical settlement of the *Credenda* of the early Church, the fathers and apologists of the second and third centuries surpassed themselves. Between their simple and indefinite doctrinal views, which we find in their individual writings and the system....of the several Creeds, as we now have them, there lies a vast gap. The many in council assembled were mightier than all the individuals composing it."

the British army, continuous; for the Roman Catholic Church encircles the globe. Protestants follow in the path she pioneered, not to co-operate with her in the work for which these live and die, but to oppose them in it and fight them as enemies of true religion. Immense is this Protestant self-complacency, to which all that regards the church question and kindred doctrines is clear and settled long ago. To its mind, the Catholic Church is simply an apostasy from the true church, a heresy of the most malignant type, in the bosom of which no piety must be conceded to exist. To be *anti-Catholic* is *prima facie* evidence of being evangelical! The terms are interchangeable! Protestants have determined that Babylon, the great harlot, must be utterly destroyed. There can be no peace between this modern Israel and the doomed Amorite. However multifarious the doctrines and cultus, the credibilia and incredibilia of Protestant churches, they are almost a unit on one point—in the league against Rome. They agree that the ecclesiastical system of this church, which has been the channel of blessings to millions during so many centuries, must be combated and if possible overthrown.* They are hence not slow to enter the lists against Roman Catholics. They challenge to the combat, and if the battle is for some reason declined, they readily declare that their opponents do not trust their cause and fear the exposure that would result from the controversy of the frail foundation upon which Rome rests her faith and hope. And whether Catholics pick up the gauntlet so gallantly thrown down by valiant Protestant knights, or not, the battle opens frequently on one side only with a grand display of fireworks, a great clatter of arms, a flaunting of

* In *The Christian Union* of July 10th, we find the following very sensible editorial paragraph in regard to the Roman Catholic Church:

"The devil must laugh when he sees people doing his work under the name of religion. We see some first-rate service done for him by Protestant papers, that recount all the sins ever done by the Catholic Church, or imputed to it, and thereupon stir up their readers to fresh hatred of Romanists. Nothing is more powerless to do good or more fruitful of evil than this kind of talk. Its only tendency is to make Protestants and Catholics hate and despise each other. The fear lest our people should be bodily converted to Romanism is an idle one. The far greater danger is that the different elements in our population may be estranged and embittered by the action of religious zealots. On great questions of public policy, notably in the matter of education, the Catholic position is one which seems to us to call for strong opposition. But let these questions be debated on their own merits, and let Protestants not imitate the worst faults of their opponents, in wholesale denunciation of one great branch of the Christian family."

banners, and such a triumphant pointing to *Jehovah-shammis* and *Ebenezers* fifty years or a century or three old, as would lead all uninitiated lookers-on to suppose that the doom of those not on the assaulting side was already inevitably fixed.

All this looks alarming, certainly. It is an open declaration of war—and war under the black flag. “No quarter given,” is trumpeted into the ears of the foe. And great indeed are the polemical exploits against Rome. But the assailants of that celebrated *Urbs quadrata* are not always easily victorious. The foe is not to be run down with noise. Mere assertions, disingenuous concealment and false quotations are at a discount. Catholics have the same right as Protestants to ignore them, and to ask for proof instead of the air of contempt with which they are so generally approached. Right or wrong, they neither heed the threats nor confide in the promises nor accept the doctrine of Protestants.

Protestant polemics moreover errs, it seems to us, in generally treating its Catholic opponents as worthy of but little regard. They are too commonly spoken of in connection with the most degraded, and classed with infidels and atheists.* Crusades are formed and carried on against them with greater zeal than the war against open and declared enemies of our Lord. Even the Evangelical Alliance is a union of Protestants in order to a successful conflict with the power of Rome. They are, in the face of the history of fifteen centuries, declared to be enemies of literature, civilization and progress. They are “the ignorant Catholics,” the willing “tools of the Pope,” the “enemies of our liberty and American institutions.” Archbishops, bishops and priests are “agents of the harlot,” slaves of Anti-Christ, who sitteth in the place of God, etc. Their Church system is assailed as “a glaring scheme of tyranny, absurdity and imposture.” And so on *ad nauseam*.

* Witness the following, taken from a work “adapted for Christian teaching,” by Rector Bowers, of Kent, England: “There are now annually issued,
 Of Infidel Publications.....12,200,000
 Of Atheistic “ 624,000
 Of Popish “ 520,000

Besides 28,862,000 papers and periodicals openly vicious and immoral. And this in Christian England.” We sadly add: And this classification by a Christian clergyman!

Impartial history lives. It holds the balances between merit and demerit, and while it records many and great sins against Rome, it has walked by her side during fifteen hundred years, and shows works which are an honor to her name and may well be the boast of unprejudiced Christians of every name to the end of time. Polemics against the Roman Catholic Church may as well first as last make up their mind that that church is no pigmy. She is a gigantic Colossus, with intellect in her head, devotion in her heart and vigor in every limb. Acquainted with all kinds of Christian and Anti-Christian foes, she feels prepared to meet them in every guise. With her ecclesiastical government perfectly organized, she has met heathenism in its most civilized and most debased forms in the four quarters of the world, introduced her doctrines and worship, and brought millions to Christ and Him crucified. Greece with her science and art, Rome with her power and military glory, and the Northern hordes in their fearful barbarism, acknowledge in turn her peaceful sway. She is inured to toil, suffering and theological wars; and while along her pathway through the ages lie scattered the ruins of evanescent and opposing systems, she has continued to live and thrive. She looks about her upon shreds of Protestant sects which once threatened to sweep her from the face of the earth, and which now only remain among us as curious vestiges of the past—"too sorely maimed to live, too strong as yet to die." In the departments of criticism, polemical theology, inner and outer missions with thorough organization everywhere, she is peculiarly qualified for her work. Her theologians and philosophers, literati and artists, find an unbroken line of ancestry stretching back under her patronage from the Rome of A. D. 1874, to the Rome of A. D. 325. They feel sufficiently at home in love and logic not to be led astray by the abuse of opponents or the dialectical effrontery of empty reasoning. A stroke of the pen, or a magisterial wave of the hand is not competent to "down with" this antagonist. The wish is often father to the thought, less often to the achievement.

There is reason certainly for Protestants of every name to differ widely from Catholics. We can neither believe all their doctrines, approve all their miracles, nor sanction their entire cultus. But what if they do hold the immaculate conception of the Virgin and believe in her assumption; consider some writings canonical, which

we consider apocryphal; make great account of tradition;* impose celibacy on their clergy from the Pope to the lowest deacon; consider all separate from their communion as heretics and schismatics;† hold the intermediate state differently from the Hades of Protestants, etc.,—we surely cannot settle these and other points in controversy by contempt or the maledictions so generally resorted to. It is the *animus* of Protestant controversialists against Rome that frequently gives a bad odor to the cause they espouse. When arguing with Catholics, Protestants, of course, reject their references to the cut-and-dry patristic authorities, not admitting them to be authorities at all, and make their appeal directly to the Word of God, and sometimes to the Ecumenical Councils. They argue as Catholics in America, (see the Hughes and Breckenridge controversy), are willing to argue: from the premises more congenial to modern habits of mind. "*Tous chemins vont a Rome*," says the French proverb; "truth lies at the end of every road of argument;" and certainly neither pride nor ill-nature should be permitted to turn any disputant from this high aim. It is in the memory of the present generation that the Protestantism of the United States has invoked the aid of the political power against the Roman Catholic Church. The nature and design of the Know-nothing movement is too well known to need comment here. Its effects, while it continued, were especially grievous to poor Catholics; but the sober second thought of the nation hastened to make amends for the wrong done to the imagined foe of our liberties, by the use of this unchartered weapon. That Rome has acted in the same way will not be plead as a justification of a wrong by Protestants. Extreme radical measures always recoil with fearful effect upon those who institute them. In our day the reaction of ultra measures has gathered new strength. Catholics are now found driving a wedge where fifteen years ago it was impossible for them to pass a needle. And though in Europe the Old Catholic movement has continued

*The Catholic Church defines tradition beautifully thus: *Teneamus, quod semper, quod ubique, quod ab omnibus creditum est.*

†A heretic from the Catholic point of view is a teacher of erroneous opinions, contrary to the faith and blessed determinations of the holy Church. "*Hereticus est qui dubitat de fide Catholica, et qui negligit servare ea quae Romana ecclesia statuit, seu servare decreverat.*"

to spread, under the ægis of the governments of Germany and Switzerland, with the marriage of the clergy to tempt many to join it, there are, we believe, more Protestant ministers who believe in the celibacy of the clergy, than Roman Catholic priests who hold the infraction of their ordination vows by marriage justifiable. We see a current and a counter-current. In this age of transitions, "to Rome" and "from Rome" (not always equivalent to "Evangelical" or "Protestant,") designate the two great ecclesiastical tendencies. Though seemingly long, the journey even from the baldness of sectarian worship, via Oxford, to Rome, is frequently and quickly made. The Catholic Church is favorably situated to make her influence felt. She is geographically interwoven with all Protestant Churches, and receives recruits from all. She holds the Latin races, and in spite of all opposition—and by means of it—is making rapid strides among the Anglo-Saxons of England and her dependencies and America. Romanism does not *draw* these men, but Pseudo-Protestantism drives them. Even Puseyism—half-way house to Rome—with all its "papistical Oxfordisms" owes its rise and importance mainly to its arch-enemy, the ultra-Protestantism of the world.*

But we pursue this line of thought no farther. It is plain that Protestant Polemics against the Catholic Church fails to accomplish its greatest amount of good. It might and should show greater results. Something is gained when we are brought to see and acknowledge that the sort of Polemics in which the Protestantism of the day lays out its main strength is defective somewhere, either in its constitution, or method of operation, or both. The negating ground on which it generally rests, and its reigning *animus*, comport not with a proper conception of the relation which Protestantism itself must ever sustain to her who is ever historically its mother, and ecclesiastically its sister in the Lord.

We come now to consider, in the second place,

THE RELATION OF PROTESTANT POLEMICS TO PROTESTANTS.

The design of Polemics among Protestants should be to elicit the exact truth in questions under controversy, to defend the truth which has been established by it, to increase the stock of divine

*Schaff's Historical Development, p. 35.

knowledge, and aid each other in advancing beyond the theological thought of the past. The increasing divisions of Protestantism are not in themselves hopeful signs of the speedy unification of its various branches. They are not only separate and distinct, but like the members of a divided family, they are not at peace among themselves. They see not eye to eye, and the sectarian peculiarities maintained by one denomination and opposed with the utmost virulence by all the rest, excite mutual animosities; so that though we sometimes see brethren, with rare liberality, "agree to disagree"—the present climax of Protestant unity—they more frequently rush to arms to "fight it out." The desire for real union is seldom strong enough to break down the walls of partition between them. If any two denominations unite, it is, in some cases at least, for the purpose of coping more successfully with other Protestant Churches or with Romanism. The mutual approach in such cases rarely means more than, "Drop an arrow into my quiver" and help me against my enemies. Even such union is far more frequently proposed than actually accomplished. The time seems not yet to have come for real organic union among the churches, and every approach toward each other seems to lack cordiality, and to take place under a felt protest, all tending speedily to a greater *apogee* than ever known before. This fraternal shaking of mail-clad hands is always suggestive of fratricidal war. Is it more than an armistice? More than "armed neutrality?" Has the hatchet been buried, or only concealed? The clatter of swords may cease for a time, but do not Protestant combatants rest on their arms? The alacrity with which they appear on the field of strife, when their respective Shibboleths are not clearly enunciated, shows that the lull in the conflict, while legates parleyed, was but common courtesy, and the renewal of the war takes none by surprise. Protestant polemics like controversy, and fight none the less fiercely, because they fight against those who are Protestants like themselves. Owing to difficulties inherent in the Protestant system itself, they cannot anticipate such satisfactory results from their inter-denominational polemics as they can from the war against skepticism, or even against Rome. They have "no fixed point of departure, no settled object at which they should aim, and

no definite method according to which it should be conducted." Morell says, "We have not yet come to have an authoritative Critical Theology as we have a Critical Philosophy." The well-known American phrase fully describes the consequent condition of things: "Each one goes it on his own hook." Protestantism is a general term, and has come to mean almost anything except Catholicity. Under its broad ægis men of many creeds, and of no creed, contend boldly for what they severally hold for truth. Each Church or sect, setting up for itself, advocates its own peculiar tenets, which in turn are attacked by others. What is established by one as *the fundamental doctrine*, is rejected by others as an unauthorized hypothesis. What one puts up another pulls down, to erect his equally unstable edifice in its place. The trouble is, Protestants have no common ground, not even the Apostles' Creed, on which to meet. "So great difficulties have they found in choosing a symbol of faith on which all might stand, that the simple expedient has been proposed of *getting rid of all symbols!*" Not a single article of faith is common to all. Our land consequently has become an arena of violent ecclesiastical conflict, where sects harass each other with an assiduity that speaks more of bigot zeal than of Christian sincerity. One exposes the Unwarranted Pretensions of Episcopacy, and in reply finds that he has roused a brother "to lay before the public the *Anatomy of Presbyterianism*." Then come *Twenty Reasons* for not being a Baptist, to be followed by a thorough exposé of the Modern Arminian Heresy, and after a score or two of other dissections and a grand display of scalpels used in this sort of ecclesiastical surgery, comes the whole pack, in full cry, against the fearful Romanizing tendency of the Philosophy and Theology in the College and Seminary of the Reformed Church in the United States!—a Church, too, by the way, which is just now fairly taking her place upon the theatre of American Church History. The entire Cis-Atlantic mind is largely occupied by just this sort of Polemics.* No wonder that even Protestants declare: The history of Protestant

* The Form of Concord is, even among Lutherans themselves, a cause of discord and division, and the place where the disciples of the widely-differing schools meet with the least friction is in the Clerical Record and Statistical Tables of the Church Almanac.

Churches has thus far been—Protestants themselves being the judges—a history of heresies.

Men, it is plain, see differently—wear eye-glasses of various colors and different magnifying power. That which is red to one is green to another. "Seen through a fog, the golden beaming sun looks like a dull orange or a red billiard ball." Each polemic trusts his own sight, and is fully convinced in his own mind that it is his neighbor's eye that is not single. Honesty and candor, too—sadly rare in Protestant Polemics—would prevent much fruitless discussion. A large part of our theological controversies is occupied with the charge and the proof that the controversialists are misunderstood, and therefore misrepresented. It is a waste of time to refute what our opponents do not believe, to accuse them of maintaining what they do not mean to maintain, and what they think that they utterly reject. Misrepresentations are entirely too common. Terms are employed which are made to bear a number of very different meanings. The language of opponents, by not being fairly and fully given, is misstated, misapplied, its meaning perverted and misinterpreted, "thus perpetuating confusion and mis-knowledge on the earth."* Do the polemics, guilty of these practices against each other, believe in *piæ fraudes*, and act under the conviction that the end justifies the means?

Such is the case in this country. In Europe it is no better. A Protestant minister, Baron Starck, says: "In Germany there is not one single point of Christian faith which has not been openly attacked by Protestant ministers themselves." Men there, as here, are found daring enough to trample ruthlessly upon the sacredness of ancient and established authority. Owing to the changed condition of things in the trans-Atlantic world—the union of Church and State—the character of Protestant Home-Polemics is somewhat modified. In the United States the Church and State are divided; in Europe she is largely supported by the State, as she used to be in former ages. Then the Church was a unit; orthodoxy was defined and appeared as "an obligation which man owed

* The Reformers, it seems, were troubled in the same way, and Melancthon says, it is easy to pervert any statement: *Nihil tam simpliciter, tam plane dictum est, unde acuti homines non possint, velut ex eadem cera, mille formas ducere.*

to the State; heresy, on the contrary, was considered a political crime. In our day the government has no religion, and no heresy is criminal."* But none the less, on this account, does every "Church," or "Society," sound forth its party-criterion, and in true Procrustean style, give its own length and width as the exact measure of the true Church for all who lay claim to the Christian name. They will not allow others to drink of the Water of Life, if it does not pass through the hydraulic machinery they have constructed. To deny their assumed authority is to incur their severest censure. For "there are anathemas of Protestants which are not a whit less inexorable and hierarchies not a whit less unyielding than the Catholic."† All that is wanting with such a sect to exterminate all opposing sects is the power. Its spirit, christened by the name of Christian zeal, is a spirit of ferocity, less noble than that which decreed the Crusades against the Turk and Saracen, and much of the same type as that which, under Satan's promptings, recorded in blood the night of St. Bartholomew, August 24th, 1572. Any one reading the "hot and oburgatory pamphlets" with which modern controversialists flood the world, will find it far more difficult to believe in the Communion of Saints than in the *militant* character of the Protestant Church. We salute each other as brethren only to find that we are antagonists. How seldom do men of learning and piety conduct any theological controversy without losing their temper and flying from the main argument to personal and sometimes unmannerly reflections upon their opponents? In spite of advancing knowledge and civilization, we live "in an era of bad feeling, which, instead of abating, continues with yearly increasing acrimony." Men, with feelings worked up to the white heat, which, as in the days of Coleridge, is now "a constant temperature," forget that they have a Chris-

* Hagenbach's Hist. Doct. I., p. 244.

† "After the Reformation there was a predominant orthodox Protestant Church, and over against dissenting men and parties, as during the first centuries in relation to the Catholic Church. Here then the Lutheran Church, in particular conducts itself with great harshness towards all movements of the more free kind, even when connected with forms so worthy of respect as Arndt, Jacob Boehm, Calixtus, and afterwards Spener and Francke, treating them as dangerous heretics, and rivaling Rome herself in exclusiveness."—*Schaff's Prin. Protestantism*, p. 55.

tian character to maintain, and the minister and the man are too often merged in the unscrupulous polemic. It is a doubtful honor to be an expert in "reasonless irony and boisterous banter—those heavy blunt weapons of disputants who abound more in scorn than in wisdom." Because of their different views on theological questions, men accuse each other of irreligion and impiety. Under such influences the brain grows large and the chest narrow. The exercise of the judgment is suspended, and the promptings of the Holy Spirit hushed by the tumult of the passions and the roar of the conflict. The house is divided against itself, and there are enemies in the Protestant camp. What tender sores and heart-burnings ensue! It is Protestant against Protestant. The spirit of sect and schism is let loose, and Antichrist, which is to come and *now is*, has an open field. Maledictions reverberate through the ecclesiastical heavens, while every petty sect sits ready to pronounce its decree, *ex cathedra*, to bless its adherents, and unchurch all who bow not their knee at its shrine. And dwells such fury in celestial breasts?*

In old books we read that when persecutions ceased, men had recourse to monkish asceticism and a system of self torture, as a substitute for persecution and martyrdom. This self inflicted torture has not been needed by Protestants during the last quarter of a century. Some of them at least were harassed by as genuine persecutions and suffered as real a martyrdom for the cause of Christ—and that too at the hands of their Protestant brethren—as ever fell to the lot of those who suffered at the stake. Is there anything that affords so complete a theme for elegy as this suicidal policy? But the evils we deplore may be only an excrescence of the Protestant system. If so, there is hope of longer life. The astounding vigor with which inter-denominational Polemics is now conducted may after all act as a governor of its ecclesiastical machinery, letting off its superfluous steam, and thus preventing a possible explosion. Protestant Polemics thus, however deflected its aim, may be a "sanitary measure, affording an escape to the suppurations and diseased concretions in the living system. By its regular flow it does not gather and burst, but takes itself away

* *Tantaene animis cœlestibus ira?*—Virg.

gradually. This is preferable to rough surgery." The restoration of the health of the Protestant body ecclesiastic is however desired, and in order to it, Protestant denominations must sooner or later find some common ground upon which they can stand together. The Bible, that is, that which each sect with its own exegesis makes the Bible to be for itself, is not now that ground. Nor is any of the ecumenical creeds. These, under the dressing which each receives, form platforms upon which only one "Church" can stand. Each makes them utter for its ear the sounds it has determined to evoke. The negative, centre-flying powers are at work which tend to death. There is a peribelson to be attained. Positive centripetal forces must come into play, until all Churches shall constitute One Holy Catholic Church, the Body of Him that filleth all in all. With the pen, press, rostrum and pulpit, enlisted in the service of the truth, a brighter day for Protestantism will surely dawn, bringing a united Christendom to the help of the Lord, the help of the Lord against the mighty. Meanwhile sanctified Polemics, naturally the ally, should be so employed as not to become the adversary of religion.*

Third. *Protestant Polemics in its relation to Anti-Christianity.*

Faith characterizes all who acknowledge the existence of a personal God, own His authority, and assent to His revelation in His Son Jesus Christ, on whom alone they rely for everlasting life; unbelief, all out of Christ and His Church. It is Christ and Christianity on the one hand, Anti-Christ and Anti-Christianity on the other. The latter assumes numerous forms and names in the onward flow of history, and the friends of the former must ever watch not to be ensnared in its toils. Skepticism—especially ecclesiastical skepticism—is wide-spread in our land. We find here a conjunction of native American, English and Continental infidelity, mutually aiding and influencing each other, and well calculated to deceive and lead astray by the form in which it appears. It assumes the character of superior enlightenment, is a friend of rea-

*Says Dr. Pressensé (Life of Christ): Christianity was never more misconceived than in our days. I will say more—never has it been worse defended by certain religious parties. This is one of the most serious perils of the Church; it is not only attacked by anti-Christianity, it is still more compromised by a spurious Christianity. . . . Defenses of this gross and disastrous kind would long ago have ruined Christianity, if it were possible for our faults to ruin it.

son and a seeker of truth! Its utterances are less frequently bold denials of revealed truth, in the style of the pantheistic Spinoza, than cruel half-truths, which are doubly mischievous, because not suspected of error. Its advocates seem to have arrived at the ultimate conclusion that the highest wisdom is to doubt!* Worthy disciples of the skeptical Hume! The Gospel of Christ crucified is still "unto the Jews a stumbling-block, and unto the Greeks foolishness." The god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine into them. (2 Cor. iv. 4.) They have eyes, but see not the beauty and power of religion—religion, we mean here and always, in connection with an organism that has life, the promises and the sealing ordinances; which is in short the bone, sinew and life of the world. This they call *superstition*, and in backing away from it they slip into the gulf of infidelity. They despise the form of sound words, turn their ears away from the truth, and *shall be turned* (ἐκτραπήσονται, 2 Tim. iv. 4) unto fables.† This is the chilling skepticism which, now under new forms, leaving the legitimate results of scientific investigations, lays down hypotheses, and with these as its data, proceeds to establish an "advanced" science with which to assail Revelation. Like a torrent it overspreads parts of the earth, distinguishing itself everywhere by scoffing at the Church, the Word and the Sacraments, and sacred things generally, and a great contempt of the clergy, their dignity and authority. It speaks "lying words" about its favorite atomic theory, ignores a personal God and a moral government, makes man a combination of material atoms, possessing no soul, no conscience, and having

* Augustine was no stranger to this spirit in men: Quod solent videre credunt, quod non solent, non credunt. Sermon. 242, c. 1.

† Paine, in his low, ribald language, once said: "I have gone up and down through the Christian Garden of Eden, and with my simple axe I have cut down one after another of its trees, till I have scarce left a single sapling standing." What Paine regards as an axe laid to the root of the tree, proves, in the Providence of God, to have been only a pruning knife. Volney, Paine, Hobbes, Gibbon, Voltaire, Hume and others before and after them, who made the Church, the Bible and Christianity the subject of their hostile criticism and ridicule, have long since passed away, but the Church lives. They are dead which sought the young child's life. "Ὅψε θεῶν ἀλέοντι μύλαι, ἀλέομαι δὲ λεπταί." The mills of the gods grind late (slowly), but fine.

no responsibility to a higher power, and no future existence. Here is work for the soldiers of Christ. Here is a real, tangible foe. And let it not be supposed that this foe may be despised either on account of youth or strength. It is not a new-born skepticism of yesterday, destitute of mental vigor. It is *der Geist der stets verneint*—a negating power, which in literature, art, science, social culture, and many material interests, has grown with the ages. In all its various forms its power is felt. In its effects it shows a confluence of all the corruption engendered by former unbelief. It is not a mere streamlet just starting on its career, but a flood that has been gathering strength through the ages, and that must be stemmed and purified. It comes before the public not in the disgusting forms of vice, though it begets this, but in the genteel garb of a science. Projected by the carnal mind, it has arrayed itself in deadly hostility against *Revelation and all that Revelation both presupposes and demands as its logical consequence*.

"The antagonism, as in past ages, so in our own time, comes and must come from every sphere of the world; from the customs and habits of society, from the pursuits of trade, from the political circle, from art and science, from learning and philosophy, and from false religion. Christianity challenges the being of man to its profoundest depths. It challenges the entire life, intellectual and moral, social and political, literary and scientific. On every side, in every direction, the demand is penetrating, broad, uncompromising, absolute. "He that is not *with me, is against me*." There is no neutral position. The response is either faith, or unbelief; either self-surrender, or self-assertion. It is either a faith that carries with it the devotion of the whole man; or it is an unbelief that, permeating spirit, soul and body, arrays against the Christian Church all the resources of human genius.

"That these mighty hostile agencies are now active, assailing the citadel of our holy Faith with growing pride and arrogance, is no cause of *alarm*. As in other times the Church stood firm in the shock of battle, and came forth strengthened by the conflict, so now will she prove herself to be the possessor of an indestructible life. Every weapon aimed at her heart threatens her Lord, and will be broken to pieces."*

*Antagonism Perpetual, in *Reformed Church Messenger*.

Over against all these agencies of Satan, Polemics has a work to perform. It will not suffice to sit down under the willows and shed literary tears, bemoaning in poetry and prose the corruption and blindness of the anti-Christian world. Polemics must be both confident in its cause and courageous. It will not do for it to be held at bay by the cavils of the wicked and the sneers of unbelievers. *Magna est veritas et prævalebit.* Light seeks no communion with darkness; Christ, no fellowship with Belial. Christians have no reason to recede from the high position in which the Lord has placed them. A weak compromise with His foes is just suited to furnish weapons to unbelief. "Such is not the order of the Church's life; it is but a strange eccentricity, of which the greatest and the best Church teachers have always disapproved." The desire to meet skepticism half way springs from an error in judgment, and must lead to a moral fall and ecclesiastical cowardice, from which, Good Lord deliver us. Protestant Polemics, in the defence of the truth and attack of error, needs not fear the principalities and powers and spiritual wickedness in high places rising against it. Its work against error is one that demands the support of all hands and hearts for its accomplishment. But this is only one side of its task. True, it demolishes, and then clears away the rubbish of, systems that rose and have flourished for years, noxious elements of which are constantly being transplanted into more recent systems. To war successfully, Polemics must not be negative only in its character and work. It must put something in place of that which is taken away. The error gone, truth must replace it. The heresy destroyed and its fond delusions dissipated, *the faith* once delivered to the saints must occupy its room, and give the misled sons and daughters of the human family bread for a stone and fish for a serpent. For that which is defective and faulty, controversialists must bring in what is whole and perfect, and that in a form to be apprehended by the understanding, for "the mind can only repose at last in positive dogmatical results."

There are degrees in faith. There are also degrees in anti-Christianity, and in its punishment. Some souls under the power of sin have deep, often unconscious, longings for the truth—reaching-out after it, as tendrils of a vine, seeking for support. Others

wilfully blind, reject the truth and are hopelessly given to their idols. Polemics meets and removes the doubts of the first and resists the malice of the second. In the service it renders the Church in the conversion "of such as shall be saved,"* it uses above all, of course, the Word of God. This is indeed not the only weapon, but it is the best in the Christian panoply.† In its spirit of love, polemics war not against the persons of unbelievers, but against the corruption of their nature, the vanity of their minds, the waywardness of their hearts, the wanderings and apostacies of their whole fallen life. They seek to subdue the enemies of our Lord by love and argument, and to lead them from the grievous service of sin and Satan to the yoke that is easy and the burden that is light.

Our faith in Protestantism is unshaken. We like its aggressive character, without sanctioning the extremes to which, in its pseudo-form, it so often proceeds. The very constitution of Christianity demands Polemics. It has dangerous errors to attack and precious principles to defend. Owing to divisions in its own camp, its assaults upon infidelity are made, less with the overwhelming weight of an army than by the fire of platoons or individual men, which does not always insure a speedy victory. Powerful instrumentalities for good moreover, have been diverted from their proper use to Satan's service. A great portion of the secular press, shorn of its freedom and its highest honor by allowing itself to be subsidized by materialism, is now as great a power for evil as it might be for good in the service of Jesus Christ. The extent of its pernicious influence is fearful, as it finds easy access to millions of open minds, which the Protestant Church in her present divided condition, and consequent increased consumption of men and means, now fails to reach. By millions of immoral publications and prints

* Better: τοὺς σωζομένους, as in Acts ii. 47. The German Version also misses the beautiful idea contained in the original. *Die selig-werdenden*—those in the process of being saved—would answer better to the original.

† St. Augustine, not able to agree with his opponent Maximinus, as to the authority of certain Councils, says, in his third book, against him: "Let cause contend with cause, and argument with argument, on the ground of Scriptural authorities, which exclusively belong to neither party, but are common to both." I read the paragraph, in which this sentence occurs, through the eyes of Calvin.

Satan easily ensnares and destroys the unwary.* All that is sacred in the family, Church and State is exposed to his onset. And if the Church has ever been in danger of ossifying from sheer inertia, she is certainly exempt from any such peril in our day. Her sword, constantly whetted against opposing blades, is not likely soon to lose its temper. Associated with a demoralized press are hundreds of preachers, lecturers and agents, engaged in the same vile service. The war is constantly going on, but the scene of battle shifts. It is now in one country, then in another. The result is not doubtful. There are men who believe, or feign to believe, that Protestants will ere long be called upon to wage a religious war against the Catholics. We think it far more probable that Christ, the Head of His Church, will call *Catholics and Protestants to stand together* against His and their common foe—Anti-Christianity. A universal conflict may be approaching which will inaugurate a world-wide religious revolution, not abruptly sundered from the present, or then preceding, order of things; but a development, ushering in new ecclesiastical relations, preparing the way for the steadily-confessed and believed-in ONE HOLY CATHOLIC CHURCH, owning one Lord, one Faith, and one Baptism. "Jarring dissonances would then cease and spheric harmonies would be the result." The birth to this higher life on earth will not be without pangs. "Before the end comes there must be a new *genesis* or creation, not to create a state of things absolutely out of nothing in contradiction to that now existing, but to bring order out of chaos—the Creator of which will be Jesus Christ, by whom in the beginning all things were made. * * There must be an ecclesiastical cosmogony, which, in relation to the sects that now exist, must rise far above the best any one affords, and far above also that which any conceivable combination or alliance of them all could bring forth." Events are, as some one has poetically said, even now transpiring, which make an era of every hour, and lengthen years of time into ages of the mind. Protestantism is at once the grandest blessing and the grandest difficulty of the Church in our day. This difficulty, also, Jesus

*The number of immoral books published annually is immense, exceeding by far the total issues of the Christian press. The present circulation of immoral publications, from one to three cents, in England alone, is more than 400,000 weekly, or 20,000,000 annually.

Christ, who is Himself the solution of the profoundest problems,* will solve in His own good time. Yet the most sanguine are sometimes confronted with perplexities presented by the present state of the Church. Is she prepared for the worst?—to do and suffer a noble martyrdom for Christ in the warfare against every form of sin and error? Can sectarian animosity, bigotry and prejudice be made to yield to a Catholicity that is better than the Roman or the Protestant? Do the colleges, universities, theological seminaries of this country—which is to be the theological battle-field of the world—equip their students for the conflict? Many teach them the Arts, the Classics, Political Economy, the Natural Sciences—to build bridges, canals, railroads, architectural structures—to tunnel mountains, analyze matter, etc. Do they teach them to know Jesus Christ, the key of all mysteries and a Prince and Conqueror? The Church needs heroes of the faith. "The army of the Lord of Hosts is already entering into the battle. To be safe now and hereafter, the Church must get well under the impervious shield of the Lord. We are only in the morning skirmish; our children will be in the Armageddon!"

We write from the stand-point of the Reformed Church, as we apprehend her life and doctrines. A close adherence to our confessional standard, the Heidelberg Catechism, with a proper recognition of ever increasing light and knowledge, will ensure both our progress and the preservation of the treasures of life and Theology entrusted to our keeping. Holding fast the form of sound words will go far to conserve "the doctrine," much the same way as we keep Christmas-day to keep the doctrine of the mighty incarnation, by which the Lord from heaven is made the second Adam, or the second representative and life-imparting man. By this means we keep a firm hold on the past, and make a proper use, at the same time, of the experience of centuries and the venerable wisdom of ages. We thus keep fresh in our minds the wonderful genealogy that unites us through a succession of holy men with Jesus Christ Himself, and through Him, with the Patriarchs and the earliest of mankind. He is the best protection against wicked devices and lying vanities in the present; the best guarantee of safety in the

* See Dr. J. W. Nevins's admirable Papers on the Philosophy of History, in *College Days*, Lancaster, Penna.

future. As against Anti-Christ, He will lead the Christian hosts and give them victory.

CONCLUSION.

1. Protestant Polemics will in all probability be greatly modified in its attitude toward the Catholic Church. Men will more clearly see that Christ has sheep and lambs in that fold also. With much that is beautiful and true, she teaches errors that call for determined opposition, but, it seems to us, from quite a different base of operations than that on which so much of our Polemics against her is made to rest. It is too late to unchurch her by calling her bad names. In our controversy with her, we will not lose but gain by acknowledging her merits as well as demerits. Says an eminent Protestant author, "If Protestants enjoy a good loaf, it is because Catholicity furnished much of the good grain that entered into it."

2. The abnormal relation of Protestant Polemics to Protestants will rectify itself slowly. The conflicting schools of divines with their clashing creeds must come to cherish a more Catholic spirit and sink their fierce hate and zeal of party for that which is good. Augustine's well-known rule should be allowed to have some force: "In things essential, unity; in things questionable, liberty; in all things, charity."* When the Holy Ghost is once allowed to become the presiding genius of polemical theology, all this will be easily accomplished. The relation of the various Protestant denominations in our own and other countries to each other and to the Catholic Church will also find a full and satisfactory—may we not hope, a *peaceful*—solution; for we be brethren, and love better far to look upon a smiling lip than a wet eye.

3. Meanwhile Christians will not grow pale with fear when that which they hold for truth is assailed by anti-Christian foes. "Truth, like a torch, the more it's shook, it shines." We look in faith and hope to the future. No weapon that is formed against the Church shall prosper. And in spite of all His enemies, the time will come when Christ shall have dominion from sea to sea and from the river unto the ends of the earth. Then shall we have "Hallelujahs for Tragedies and *Te Deums* for *Misereres*."

* In necessariis, unitas; in dubiis, libertas; in omnibus, caritas.

ART. VII.—PROTESTANTISM AND ITS RELATION TO
THE DOGMA OF THE CHURCH.—*Thiersch.*

TRANSLATED BY REV. C. Z. WEISER.

FOR him who has already entered the arena of Christianity, and feels himself to stand on holy ground, the question touching his relation to the most momentous contradiction in Christendom falls nearest home, and carries with it, it may be, the most serious consequences. And this contradiction is none other than that which the Catholic and Protestant Churches present. The position which we assign to the designated antithesis may probably strike the mind as one too lofty and prominent. A few reflections, however, will suffice to clearly establish the fact that if, ever since the origin of the imposing Dissension, then verily in our times such a significance attaches to the different conceptions of Christianity as are held severally by Catholic and Protestant, and to the manner after which both the one and the other Church seeks to give form to religion by constant activity.

Let us, first of all, briefly relate the present *status* of humanity at large, and survey the circumstances and surroundings of the times by which the age in general, and the individual in particular, is challenged to new and solemn consideration of the ancient disunion and its consequences.

It is not to be denied that our modern humanity has become more *cosmopolitan* in its views and aspirations than it ever proved itself during all former ages. As the ancient barriers vanish before the strides of international commerce; as in the political arena glances are directed towards the universal constellations of the future, and indicate the necessity of a body-politic, which shall include no longer isolated nations, but the race at large; as, finally, in the sphere of science the way is breaking for a comprehensive understanding of the universal history of humanity—a philosophy of history—in like manner has a similar prospect opened more widely over the vast extent which the Church question embraces.

And even where the enlarged vision has not as yet extended, it is, nevertheless, fated to arrive; whilst all isolated narrowness, confined within its own poor walls, every opinion that bears alone on one's own peculiar confession or province, must disappear before the more profound and all-embracing sense, which, in its general survey of the Church entire, must share equally her joy and her sorrow.

Christianity is not commissioned to save the individual man merely—to quicken one here and another there by means of its life-giving Spirit. This is, happily, still possible amid all the imperfection of ecclesiastical forms and conditions, just as in the kingdom of nature oftentimes a single ray of the sun penetrates to a germ and nurtures it into life from a gloomy depth and scanty soil. Nevertheless, it is coming to be more clearly seen in these times than in former ages that Christianity is designed to unfold its complete efficiency by means of a *communion*. It becomes more and more apparent that atomistic dispersion and spiritualistic invisibility are not in any sense its normal prerogatives, but that Christianity is designed, much rather, to realize itself as a prominent organism—as the *Church of Christ on earth*.

In this light, however, we concede a significance to the question in reference to the conflict between Catholicity and Protestantism, of which proper account is not generally made. We may no longer simply ask, What does the individual man need, as the least assignable quantity, in order not to frustrate the legitimate efficacy of religion in his case? The question is rather, What do the nations demand? What is the sigh of humanity for? How may the influences of Christianity be vouchsafed to these in its most exalted and purest state? What form of the Church, universally and absolutely considered, are we to regard as the proper one, and sanctifying above all others?

Hence the dogma of the church has grown to such proportions that, long ere to-day, candid and profound theologians were forced to acknowledge that the bounds assigned to the theme, by our older Protestant dogmatists, are no longer satisfactory; that an inevitable necessity of the present times calls for a higher conception of the constitution of the Church—a conception built on the principle of a genetic development of the general history of the

Church, with special reference to the last three centuries, and on the universal wants of mankind.

But the conflict of the churches becomes a living issue for our times, from another consideration. We stand in the bosom of a preponderating *Restaurative Period*. Let us divest ourselves, for the moment, of all the political associations which cling around the term "Restoration," in order solely to notice the ecclesiastical and religious tendencies. The winter solstice in the religious firmament has been crossed. The philosophical century labored under a constant decline, down to the solstitial point, and terminated in a pining away of religious energy, a prostration of the Church and indifference towards all sacred concerns, so as to excite the astonishment of coming generations, as a phenomenon unparalleled in the history of the world. It is already difficult for us to transfer ourselves back into the spiritualistic atmosphere, which encamped around the generations of mortals nearly three-fourths of a century ago. Then both Churches shared a like fate, so far as it concerned the interior life of the vast majority of their several memberships. A suffocating incubus lay upon their spirits, in every quarter, which seemed to suppress all breathing after the divine life. The fact ought never to be overlooked, that the Illumination covered no less a territory in the Catholic Church, shielded as it was under the inflexible coverings of unvarying ancient formularies, than within the exposed plains of Protestantism, fortified by no such bulwarks of unchanging tradition.

Amid the later, more profound and religious movements, for which the present century is distinguished, during its first decades we have entered upon a period which has been styled the "Restoration Period." It is quite natural that, just at this stage, the defects, more especially of the ecclesiastical constitution of Protestantism, should fall home with far greater force upon the consciences of those whose interior Christianity has again returned, than had been the case before the neological revolution; for, during the interval, institutions have vanished, reminiscences have subsided and customs have been ignored, which no human power, indeed, is able speedily to restore. And yet such a restoring agency must unfold itself nevertheless. It must of necessity so transpire, little as many of the signs of the times seem to promise

in this direction. In the nature of the case a reorganization must be effected, or, at least, the initiation to a genuine organization inaugurated. Such a movement must be introduced, first of all, in an intellectual way, by means of mutually profounder endeavors after a reconciliation.

Most ardently does the Catholic Church cherish the conviction that the season of refreshing has come. Believing that the spring tide has fairly set in, she neglects not to apply her reserved forces in the service of a restoring energy. But just at this point the sad fact confronts us, that the inquiry never for a moment even arises, Whether the problem, which Providence assigns her, may not be, precisely at this favorable juncture, to convert the restaurative energy into a reforming agency at the same time, and to adapt the following of circumstances, which has transpired, to a moderating of that rigor under which the nations have groaned during whole centuries, and against which entire provinces have rebelled and broken away, during the Reformation age, as if in just visitation on the ancient Church. The auspicious moment for the Catholic Church to come to herself, to inquire after the causes of the still exciting anomaly of disunion and to initiate a Reform, on the basis of a purer knowledge of the Gospel and gentle mode of transformation—that favorable moment dawned at the opening of the present century. Nor may all opportunities to such an end be even now past redemption. Catholicity might, in this way, have assimilated all genuine Protestantism to itself. The direful necessity of witnessing Protestantism outside and alongside of itself, as an antagonistic force, might have been spared it, and the Catholic Church would have achieved a victory over the ruins of Protestantism, in a spiritual manner, which would have proven a triumph for the kingdom of Christ and the precursor to a more glorious future for the Universal Church.

But the Catholic Church did not embrace the golden opportunity extended to her hand, and her later measures well nigh crush out the last glimmer of hope for a remodeling of her constitution. It is manifest, on all sides, that the restoration of Catholicity is meant to follow narrowly in the ancient grooves. The Catholic Church builds her hope of salvation in the revival of the Religious Order whose suppression was rendered a necessity by reason of the disaf-

fection of the masses. When, for a brief period, through the instrumentality of such divines as Mœhler, in Germany, a refined renovation of Catholic theology, and upon a truly religious basis, seemed to dawn, presently the hierarchico-political view of Catholicity was revived, in the strictest medieval sense, in opposition to all the presentiments of those spirits from whom the admirable movement emanated; and on the premature death of those really religio-ecclesiastical divines, others came to the helm, whom we, by way of distinction, may properly denominate political-ecclesiastical. The repairing momenta of still earlier times, in the bosom of Catholicity—Jansenism, Gallicanism, Episcopalianism—lay buried in oblivion and contempt, and the giant minds who essayed to apply the speculative-religious theory to Catholic dogmas, recede with their disciples, a diminishing minority. In the room of all now, we witness bishops themselves reviving, with singular zeal, precisely those unprimitive measures which had previously rendered the Reformation a necessity, in consequence of their extravagance, and produced the monstrous rent in Christendom.

Shall we, likewise, who occupy Protestant ground, adopt a similar course, and maintain an *unconditional return* to all the forms and statutes of primitive Protestantism, of Reformed or Lutheran type, to be the only way to a solution of the problem of the age? We need not stop to specify the class, who, feeling themselves moved to embrace a religious life by the workings of the Spirit of Christ, so greatly experienced in these times, have employed their liberty in deciding in favor of an absolute restauration, and after this manner hope to render most salutary service to the Church of Christ, meaning thereby the Protestant Church of their mind, or Lutheran. Let us not ignore the fact that with such, who lead the van in this direction, it is verily a deep sense of the purity and strength of ancient Protestant dogmas, in consequence of which they feel themselves driven to defend them in their entire ancient scholastico-polemical crudeness, to revive every formula and institution, however remotely related, and to confine themselves strictly, in doctrine and life, within the limits which a Protestantism of the sixteenth and seventeenth centuries had assigned for itself. But just as little may we ignore the truth that already a vast crowd of imitators has encamped about the leading

spirits as a magnet, who imagine nothing to be easier, and, therefore, nothing more imperative, than at once and unreservedly to plunge into the restaurative stream, and thus prove themselves to differ in no way, in principle, from the Ultramontanes in the Catholic Church. For the former, like the latter, in thus endeavoring to reinstate, without the slightest modification, an earlier *status* of ecclesiastical evolution, do their utmost to prove that they too, in spite of the long course of humiliation, sorrow and chastening which the Church has experienced, "have neither learned nor forgotten anything."

Our mind is far otherwise. If the *Catholic* Church finds herself placed in the galling stocks of restraint and fixity, and the warnings and experiences of centuries bring her no new lessons, the *Protestant* Church, which precisely, in consequence of her freedom and unbridledness, has been subject to greater wanderings, is now, in turn, challenged to make due account of her liberty likewise, which the wisdom of experience demands at her hands, and to establish in a real way, that the course of tribulation has not been without its lessons.

Let it be premised, however, once for all, that such a readiness to concede early defects and errors in Protestantism on the one side, as well as the disposition on the other, to appropriate new ideas, which the fields of history and the holy Scriptures lay open, and which accrue to us as a gain from the trying events more recently occurring:—all this is not to betray itself in a restless and precipitate likeness, in the sphere of practical life, but immediately only in the intellectual sphere, as a real advancement in knowledge and as a reconstruction of our whole theory.

In reference to a solution of the *practical* questions of the day, the position of such may be, in a measure, tenable, as assume that, inasmuch as the present era has thus far produced nothing that is acknowledged to be superior or more test-abiding, it is consequently the part of prudence to return to the ancient forms and usages of orthodox Protestantism, at once, in matters *e. g.* of *Cultus* or the Evangelization of the masses. This much is certain, at all events, that wherever such usages still remain on the strength of an unbroken tradition, forbearance is a duty; and in case the sole alternative is, either to continue the innovations of a neological age,

or to exchange them for Primitive Protestant forms, the latter merit a decided preference. Such a conservative conduct, however, must be met by a most decided and self-denying zeal of the spirit for the effecting and maturing of *genuine ideas of Reform*. He that judges himself shall not be judged. Instead of simply reinstating the former regimen of Dogmatics by one stroke, and erecting it as authority, we are called upon to assume to *ourselves* the office of censor, rather than surrender its rigid criticism to the enemies of Christianity. So too are we challenged, with unrelenting vigor and love for the truth, voluntarily to acknowledge the defects in the Protestant Church, and by means of such a disposition of self-condemnation, to disarm those who would otherwise find their pleasure in uncovering our faults with unsparing hand, precisely in the degree we might fancy ourselves exalted beyond every needed reformation.

Such then being the task which confronts us—and who will not indeed concede it to be one of the chief, if not the chief problem embraced within the circle of a believing Protestant Theology of our times?—a clear conception of Catholicity, as well as a comparison between itself and Protestantism, will be of chief moment towards our discharging it, in addition to our resorting to the Holy Scriptures and Christian Antiquity. For so much will be admitted by all, however many defects and perversities they may recount in our Protestant relations, that the advantages to these defects may be found to exist in the Catholic Church precisely after the measure in which, *vice versa*, principles rule in the Protestant Churches, whose free admittance and faithful organic application would prove the removing and healing remedy to many principal evils in Catholicity.

And let us remark, that not a few of the most discerning minds in our ranks have made confession of such a proposition, not only in a general way, but have traced it in a most definite manner in reference to very many individual points. This has occurred not alone in England, where we witness in the bosom of the Anglican Churches a most instructive confirmation of this view, notwithstanding the wandering astray in which it resulted in that quarter. In Germany, likewise, we may designate a class of Protestants, by no means trivial in number and significance, who have

felt themselves forced to acknowledge that the Protestant Church, in her existing *status* and as a totality, can in no sense be regarded as congruent with the Primitive Church, and that a better insight into the constitution of Catholicity, along with a consequent comparison drawn between it and Protestantism, will serve in large measure to discover the defects in the latter.

The more vehemently the sad antipathies of old break forth afresh; the more decidedly many opposing parties return to the polemical issues of by-gone centuries, the greater is the obligation for the Protestant theologian to wring out a verdict established on a foundation of justice and love for the truth; and the happier will be his lot, at the same time, to feel himself possessed of a system of *Irenics*, resting upon sound judgment, rather than on effeminacy and weakness.

The duty of presenting the antithesis of the Churches in an *irenic* light should ever be felt and kept in mind; nor should any one hesitate to advance in this direction as far as the facts will suggest to a mind candid and open to conviction. A mere word is all that is needed, in reference to the jeopardy in which such an attitude may be supposed by the reader to involve us. The Protestant mind is in such a state, whether we regard the noble or ignoble class, as to hail the bare utterance of a *Romanizing tendency* with reproach and condemnation—so completely has all sense and taste for what is truly Catholic been eliminated from the reigning current of thought. But to make due account of primitive Catholic ideas, under the form of themes for our current theology, is anything rather than a renunciation of the right of Polemics over against pseudo-Catholic elements; it is something widely different from the surrender of the principle of Protestantism into the lap of the Roman Church. Much more does such a protest gain in permanence and force, because it rests on the basis of legitimate concessions going before. All ebullition of rashness and passion in the sphere of Polemics generates a lasting prejudice against the interior truth.

The true *Irenic*, however, after having done his utmost to allay prejudice in himself and others, is entitled to the highest credit, by virtue of his unfettered and purified consciousness, fully as much so as a Polemics that is emancipated from the fetters of passion.

It were an easier task to convince the timid that their apprehensions would have more ground in reference to such whose whole being seems to develop in confessional warfare. How readily might we specify individuals, reared and matured under an ultra Protestant consciousness, and filled with ignorance, prejudice and hatred against everything Catholic, who felt themselves wholly disarmed in their opposition as soon as Roman Catholicity confronted them directly in its imposing form, and were constrained to render unreserved homage to its authority. He alone who has once, at least, ventured to survey the whole domain of Catholicity, as well as the degeneration of Protestantism, in its full extent, is prepared with equal decision to protest against the spurious elements in the Roman Church, and with a truly manly independence to refuse his submission thereto.

We stand in the bosom of an age when independence and ripeness of judgment in ecclesiastical matters becomes an imperative duty for the theologian, not only for his individual benefit and the government of his conduct towards his confessional antagonists, but when the divine also is frequently called to act the part of an adviser, more so than formerly; for such as are aroused and alarmed because of the ecclesiastical collisions of our times, and seek light on the questions of conscience imposing themselves, as well as a prudent direction of judgment and conduct. On this account already should we feel ourselves urged to devote thought and reflection to this subject, in order to lay claim, during such junctures, in good faith, to the confidence of those who pray our counsel.

The age demands a nobler conception of Catholicity and Protestantism, as well as a better understanding of the relation which both sustain to the Primitive Christian and Ancient Catholic Church. The necessity of such a revision of the entire movement in progress for the last three hundred and more years, presses upon us from every quarter, and the times claim a preservation of the treasure buried along the line of revolution. And the Present is not only obliged to render a proper and intelligent solution of the great problem, but is likewise *equal* to the task imposed, perhaps, to a degree beyond any former period. In the general world-relations, and more especially in the existing state of German Litera-

ture, the preliminary conditions are delivered to hand, by which the desired result may be reached, not indeed by every one, but by the Protestant divine, in case, at all events, a positive Christian conviction, along with a spirit emancipated from denominational prejudices, can be yoked with a scientific endeavor. A glance at former generations, those immediately succeeding the rupture of the Church, will show how far they fall behind the present age, touching the readiness to arrive at a true conception and proper appreciation of the momentous ecclesiastical contradiction.

There are periods in the world's history when essentially new factors come to the surface. The more powerfully a novelty impresses itself upon the masses, the more decidedly they are swept along by the paroxysm of a momentary impulse, the less competent is that epoch to pronounce judgment upon itself or to render a safe opinion on the moving causes. Such a verdict becomes possible only in the measure after which events pass into history, and the following generations, coming upon the scene, are no longer controlled by any prejudice, for or against the contradictions of the past. This may then be affirmed, with special emphasis, of the *Reformation Period*. The autobiographical utterance which that age pronounced on itself, can in no sense serve as a canon for all after ages. We may understand the preliminaries and circumstances, which should necessarily draw after them the notion which, when once enkindled by the few, should seize upon the masses, that Anti-Christ is to be slain in the Pope, and the Babylon of the Apocalypse in the Roman Church. It were easy to trace the incalculable influence which such a rendering exerted in bringing about the Reformation in general, and, more especially, in bringing it to a head under just such a form; an interpretation preluded during previous centuries, sufficiently frequently declared by the earlier opponents of the Catholic Church, and skillfully applied by the Reformers as one of their most effective weapons. There were times and circumstances, *e. g.*, the Religious Wars and the Persecution of Protestants in France, when it would have argued more than human wisdom and sacrifice not to have cherished such an idea. Nevertheless, we are at all times constrained to acknowledge that views of this order, so confidently promulgated, can scarcely fail to produce, in the masses at least,

the bitterest hatred, a fearful and fanatical extreme which, in turn, will verily exert a powerful influence, but will at the same time greatly disturb the purity of the issue.

We may not as yet subject the responsibility of those characters to a critical test, who by means of such an order of Polemics enkindled a rash and antagonistic fanaticism, whether intentionally or not, among the masses. Still so much is clear, that the more the heat of the on-setting conflict with the world power of the Papacy excused this tone, the less may we accept the verdict of that age as the final and objectively correct one. The Reformers, and particularly *Luther*, were firm in their conviction, that the battle in which they had enlisted would prove the final battle in the world's history, the decisive crisis upon which the Judgment would speedily supervene. At the Advent of the final conflict, however, the powers of good and evil in humanity will have their lines of demarcation more sharply defined than they ever yet arrayed themselves before. Hence the conviction, that on the opposite side the blackness of darkness reigned exclusively, had fixed itself sincerely in the minds of thousands, at least at the dawn of the Reformation. Nor indeed were the leaders in the onset wholly free from a too flattering hope in the workings of the Gospel. But after a very brief experience, they found their hope doomed to a bitter disappointment. It is known what agony a *Luther* and a surviving *Melanchthon* endured, in consequence of the degeneration that befel their reformatory work, and the rapid dissolution of the modern Church.

After the foremost violent storms, which followed in the wake of the Reformation, had calmed, and the early dawning dissension among the Reformers had been provisionally quelled, then, as the venerable *Ernest Valentine Löscher* remarks, an alarming decline of primitive zeal and exemplary morals set in within the circle of Protestant congregations, more especially A. D. 1539. And is it purely accidental that, across the line, the founding of the Order of the Jesuits should quite simultaneously occur, by which a deeply shattered Catholicity experienced a revival that asserted itself during all subsequent ages?

These primal experiences might have proven of sufficient force to render the conviction general among Protestants, that as little as an exclusive day reigned on one side, so little had a total night set in

on the other. Nevertheless, the view of the Pope as Anti-Christ or Beast of Perdition, and of the Church of Rome as Babylon, maintained itself echo-like from out of the earlier storms of conflict throughout ancient Protestantism, even down through the entire era of strict, tenacious and unrelenting orthodoxy; and, indeed, wherever the Formulas of the Reformation retained their primitive tone most fully, in many provinces of the Reformed Church, such as England, Scotland and North America, the stereotyped prejudice has propagated itself even down to our day, and is interwoven with erroneous commentaries of the Apocalypse. It is clear that no room is afforded for a consideration of the real merits of the controversy, so long as such a bold defiance is bidden to all instructions of modern history.

Nor was it solely the original crudeness that rendered it impossible for Primitive Orthodoxy to arrive at a calm judgment in reference to its adversary or even itself; it was owing no less to the almost entire want of a proper conception of science in general, a want which undeniably extended itself over the entire field of knowledge, even throughout the two centuries succeeding the Reformation. As all theology, more particularly in the Lutheran Church, had been absorbed and monopolized in the service of Polemics, an adoption of the features of early Christianity, conducted after a truly historical order, as well as a calm inspection of the entire historical evolution, was wholly impossible, and the highest erudition in the spheres of history and philosophy, which had attained to such a surprising eminence in the cultivated leaders in the expiring XVI. the XVII., and during the dawn of the XVIII., centuries, failed to reach its rightful and proper end. Since even the Exegesis of the holy Scriptures, with every profusion of learning, was degraded towards a polemical end, much less would the church be expected to be prevented from any historically objective stand-point. History too had its significance only in so far as it answered as an arsenal inexhaustible for thelogico-confessional controversies.

Two men tower above their companions, among the divines in the Lutheran Church, as we hold, and excel in genuine historical culture, as well as in a truly irenical disposition—two qualifications that are inseparable—*Philip Melancthon* and *John George Calixtus*.

And if ever divines arose, whose age may be said to have denied proper credit for noble endeavors and for a scientific presentation of their views, it may be affirmed of the two individuals named. It was, without controversy, his familiarity with Christian Antiquities, in unison with a higher view of the Church universal, which led a *Melanchthon*, and a century later, a *Calixtus*, to such irenical positions. *Melanchthon* clearly foresaw the dissolution of relations that awaited the Protestant Churches by virtue of a surrender of all primitive and fixed formulas of confession and discipline. Gladly would he have secured the unity of the Church, at any cost, even by recognizing the Pope as the highest human authority—save only at the sacrifice of the pure doctrine of the Gospel. But his feeble voice was drowned amid the tempestuous age, and his disciples, not all of whom had inherited their master's deep piety, were silenced by the tyrannic power of Luther's more rigid school.

Through personal observation *Calixtus* gained a knowledge of the Church in Reformed and Catholic countries, wholly different from that of the inconsiderate polemical leaders of his day. By a diligent study of Church history he awakened within himself an ideal of the Primitive Catholic Church, to which no existing establishment corresponds, but which all may approximate, only however after an irenical and mutually supplemental plan. But the school of *Calixtus* flourished during but a brief period, comparatively. Presently the noble aspirations which the order fostered, were silenced amid the controversial din of Pietists and Rationalists. Thus were the two representatives of an historico-irenical tendency ignored and rendered odious, through the ultra-Protestant self-sufficiency of their cotemporaries; and only at this day may they again hope for a more favorable consideration, and share in a reassumption and further development.

Only during the Present and Future, we maintain, may we hope for it. Not even to the recently transpired period of *Illumination*, which pitched its tabernacle upon the ruins of the fallen temple of orthodoxy, could we concede the proper qualifications for a profound sifting of pregnant ecclesiastical problems, gentle and patient as was its manner, and still more so its tone, for it was necessary, first and foremost, that a truly historical world-view should break its way in direct opposition to an out-and-out unhistorical Rational-

ism, which, during its culmination, unmistakably walked hand-in-hand with the deepest decline in all knowledge of Christian antiquities. It was Rationalism precisely, that so perseveringly replaced, as a superannuated and worn-out relic of the Reformation-epoch, the *usus loquendi* touching the darkness of the Middle Ages; and it is this most largely which propagates the prejudice even to our own day, that darkness like night enveloped the nations through entire centuries, clean down to the thirty-first of October, Anno Domini 1517. Shearing Christianity of all positive elements and wresting all incidents in Revelation—what is this, in its last ground, but the coarsest opposition to every truly historical rendering of facts? For such a view is only possible after a most faithful recognition of facts and liberal conception of their concrete impressions. And let us not shut our eyes against the truth, that the antipathies of the Illuminati, as well as in those of the same mind during the present age, towards the Catholic Church, are in a large measure also antipathies cherished against everything that is of a primitive Christian order within her bosom. Catholicity has indeed occasioned these antipathies through its deterioration, inflexibility and indifference; yea, the most direful responsibility resting upon its head may, perhaps, lie in the fact, that Christianity itself was shorn of all power, in those very countries, in which the Reformation could not bring forth fruit, along with the Papacy and Jesuitism. Still, they are not excused who, on this account, array themselves against Catholicity at large, regardless of whatever Christian elements it embodies. And yet this has been an actual fact. As a later Church historian correctly remarks, the order of the Jesuits was, in fact, the earliest sacrifice to the spirit of the age, completely alienated from all religious affairs—notwithstanding the fact that its suppression became a moral necessity. What we mean, however, is, that at the bottom of this aversion to an unveiling of Catholicity, which is, besides, most generally accompanied by a deplorable ignorance, is found at hand, also, in all who assume such an attitude, a decided want of competency to concede to it its right and proper significance.

To such a position we can only attain through an insight into the world-*status* of Christianity, which the age of Illumination was not capable of entertaining. This late age is for us already,

in a manner, historical, and in so far intelligible, as to serve us with some useful lessons. A theological Rationalism still continues to consume the legacy to which we have fallen heir from the earlier ages of faith. But this is a peculiarity in the *modus operandi* of Christianity, that it ceases not to leaven as a moral power in secret, even in the minds of those who refuse any longer to submit their thinking to its authority, and have either lost or eliminated its sacred mysteries from their consciences.

Though separated from the living fountain, the age of Rationalism still continued to enjoy incalculable benefits from its earlier issues, and remained a Christian age nevertheless, not indeed by virtue of, but in spite of its Illumination. There was still a reflection of the departed religious sun of a former age apparent, like the mild but feeble moon, in the good will and morality, in a reverence for God and Christ, on the part of many Rationalists—all of which argued an antecedent era of faith, in whose bosom their youth had fallen.

But a different order of things has set in. The secret power of Christianity which exerted its influence on practical thinking and morality, especially in the humbler walks of life, now vanishes at an alarming rate, even in Germany, only to open the way for a positive and deliberate denial of Christianity. The corresponding phenomena in the sphere of Protestant Theology are familiar to all. But the question is not so much, whether one or the other system of Protestant Theology or Philosophy has become more or less violently sundered from Christianity; in the rear of individual forces stands the phalanx of assenters, or the still more numerous mass of fickle spirits who, unanchored, are swept away by the current. The powers of darkness which belched forth with volcanic fury in the time of the French Revolution, are still lodged in the bosom of Humanity; they but slumber underneath the thin covering of mere conventional regulations. It is possible at any moment for a gulf of evil and infidelity to yawn in human society, excelling, in its terrors, all the omens of the present, and blasting every prospect and hope of peace.

Besides, there has already appeared in the theatre of the world's history a *third* power, though not as an incorporate Church, through which the entire relation and significance attaching to Catholicity

and Protestantism has become radically changed. There is no more significant fact embodied in the interior evolution of Humanity than the development of Good and Evil—which is identical, at last, with Faith and Unbelief. Christ, the Invisible One, is still ever present and nigh; as He is during all ages the corner-stone upon whom His Church is built, so is He likewise the “stone of stumbling” for the latest ages, as of old. He is that Light which shineth into the night of universal history, that love or hatred may be enkindled by its rays; He walks amid the generations of men, though unseen by thousands, in order that their spirits may choose Good or Evil, accordingly as they may be affected towards Him.

Consequently no other position remains, in order to a true philosophy of universal history, than that which the antithesis between good and evil affords—light and darkness, faith and unbelief. And in proportion as universal history presses with irresistible energy for a clearer, more concrete and undisguised enunciation of the contradiction, all collateral questions will then become of relatively little weight, and whatever is sheer form will reveal itself more and more clearly through its dissolution.

Because of the mighty common foe that has risen, and in view of the impending struggle of universal import, the Protestant Christian of to-day should regard his Catholic brother with other feelings than were cherished in the past, and *vice versa*. This wholly altered relationship will likely also acquire a fixidity for itself, in the degree the presentiment becomes more decided, that all the civil and political appendages of Christianity must inevitably alter their character in the future.

The *Christian Commonwealth*, to which so many hopefully point us, let us candidly confess, has never yet become a consummated fact in history, even to this day; and never was the prospect for such a realization darker than at present. Withal, every striving in this direction is just and praiseworthy, provided we do not lose sight of the proper character of the Church or State. But whoever allows himself to be deceived in the actual condition of things, and conceives of the idea of a Christian Commonwealth as an existing reality already, thereby removes the goal all the further from himself. For, verily, every effort to enforce a Christian sentiment, by

means of political and purely secular measures, will only alienate the public conscience of the age still more from Christian Truth.

Unless all the signs of the times deceive us, Religion must finally again become a matter of personal liberty exclusively, as it was in the beginning of Christian history. No doubt, the complete sundering of religion from politics will be attended with many complicated results touching the condition of the masses; but we fear it will assert itself with irresistible necessity, and we believe we may indulge the hope, that such an event will be attended with many happy results to the Christian Church. Or dare the Church not anticipate an extraordinary endowment of spiritual energy from on high, in case such a hazardous *status* of independence is attained as her present condition does not yet warrant? But if such a phenomenon should reveal itself in a fervor and quickening of Christian faith and life, not possible to be conceived of now, it will, at the same time, not fail to conduct the various Christian bodies which feel themselves to be homogeneously limited, into the path of mutual approximation and genuine fellowship.

Were but the divines in the Catholic Church once fully conscious, likewise, of the common interests at stake, over against the unchristian tendencies of the age! This too is one of the saddest features of modern days, that even the most marked minds in the circle of Catholic Theology come to regard us more and more, as well as contend against us, as of like nature and kind with those who lead the van in all the irreligious and Anti-Christian movements among us. They pervert the civilization of the age, in order to twist the positive denials of Christianity, manifesting themselves within the area of Protestantism, into organic and necessary connection with the principles and doctrines of the Reformers, the more readily to hurl their like anathemas against everything Protestant, be it Christian or unchristian in its nature.

But we should feel ourselves all the more earnestly challenged, on this account precisely, because of our larger freedom of thought and action, as well as more liberal view, to accord them the justice which they withhold from us, and instead of unworthily employing the advantages of modern science in behalf of a stale Polemics, to consecrate them in the service of a new-formed Theology of Reconciliation.

Thus Catholic Science of modern times will prove among the last factors of united forces, in rendering the solution of our problem all the more imperative a duty, since it too affords us the means to a definite answer.

They were the profound authors of our country, in the field of Protestant science, who first of all not only assigned to Catholicity its rightful merits, by virtue of a world-historic survey and truly humane conception of relative facts, but at the same time also prepared the way for a more elevated and ideal apprehension of the same, at a period, moreover, when its own sons regarded it with indifference. *Lessing* already cherishes presentiments of this order. *John von Müller*, our greatest historian, has rendered most efficient service towards the restoration of a truly historical estimation of Catholicity. They too had been of Protestant culture and training, who, like Count *Frederick Leopold von Stalberg*, who, after having entered its ranks, become in turn the most skillful defenders. Modern Catholic science owes its most efficient weapons to Protestantism. And far be it from our mind, in this account, to permit any indignation and jealousy to drive us to the opposite extreme, whenever we behold such characters, like *Frederick Hunter*, borne into the arms of the Roman Church, by virtue of a recognized world-historic view, when radically pursued. The Church of the future demands our service; and diligent loyalty, that will not suffer itself to be interfered with, in the prosecution of its clearly set task, by the failures of individuals, will and must result in good. In the eyes of such rigid Catholic authors as *Möhler* and *Görres*, all results of course, in a confirmation of Catholicity. We on the other hand, are called upon normally to apprehend and enforce a pure reality, such as actually exists as a significant testimony *against* empirical Catholicity. Hence, we are especially challenged, at this point, to realize for ourselves and others the constitution of the Primitive Catholic Church, as we find it portrayed in the writings of the Fathers, which like a mirror may reveal the defects in their establishment not only to us, but forsooth also to themselves.

It is one of the most encouraging signs of our prostrate Protestant theology, that, during the last half-century, principally through *Neander's* instigation and precedence, the study of Church History has advanced to such a degree, in extent, thoroughness and depth,

had not been imagined by any one but ten years before. Indeed, his is, perhaps, amid all the activities of modern days, in the sphere of Literature, the most essential and favorable to our task. For, guided by the contents of the holy Scriptures of the New Dispensation, and apprehending them in a truly historical sense, the more thoroughly we enter upon the study of Christian Antiquity, the more nearly are we lifted to the peculiar *Niveau* of the Present, and occupy a position favorable for the verdict which all ecclesiastical questions demand.

If ever a day is to dawn for Protestant Theology and Science to pass under review the momentous ecclesiastical controversy, from the Reformation-era down to the Present, that day is now breaking. But the problem, after the form which it must necessarily assume for our age, will not be exhausted by a presentation which confines itself exclusively within the groove of so-called Symbolism, and, commencing with the Primitive state of man, proceeds to weigh over against each other, from *locus* to *locus*, the definitions of orthodox-confessional Articles. The task may not be performed by means of a dry comparison of contradictions, in their abstract forensic forms. After such a manner, precisely, may we, besides, expect the most important questions to remain out of view, *e. g.*, the Affirmation and Denial of the Right of Private Interpretation. The subject in its totality, as it exists and lives, must confront the mind. Many purely dogmatical points of controversy sink into insignificance, when viewed in detail at least. The weightiest and most efficient arguments for either party, during the present age, are not gathered on the fields of Scholastic Definitions and Punctilious Exegesis. They root themselves in the power of the idea and in history. The numberless varieties manifesting themselves in the Life of the Church, in Cultus, Discipline and Morals, in the Form of Government, in her relation to the State, and the consequent bearing in common life—*such* are some of the living questions embraced in the ecclesiastical controversy at its present *stadium*.

RECENT PUBLICATIONS.

THE VATICAN DECREES IN THEIR BEARING ON CIVIL ALLEGIANCE.

A POLITICAL EXPOSTULATION. By the Right Hon. W. E. Gladstone, M. P. To which are added a History of the Vatican Council; together with the Latin and English Text of the Papal Syllabus and the Vatican Decrees. By the Rev. Philip Schaff, D. D., from his forthcoming "History of the Creeds of Christendom." Published by Harper and Brothers, New York, 1875.

The ample title of this comparatively small volume is at once an argument of its importance, and its best recommendation to the attention of the public. Our own sense of the world-historical significance of the Vatican Council, in connection with the Old Catholic movement in Germany, was presented at large in this REVIEW more than a year and a half ago. The subject since then has lost none of its importance; and the late Political Expostulation of Mr. Gladstone, it is well known, has had the effect of bringing it far and wide into new, exciting notice. All England has been moved by the challenge, and it is felt now as an awakening alarm throughout the civilized world. In some respects it betokens a deeper and more far-reaching agitation than that represented by Dr. Döllinger and his friends.

We make less account now of this Old Catholic movement, we must confess, than we were disposed to do two years since. It is not deep enough by any means for the exigencies of the age. It has shown itself altogether too ecclesiastical to be sufficiently theological for the life-questions with which the Christian world is now called to grapple. Dr. Döllinger's conference held last September, in Bonn, with all our admiration of the man, goes far of itself to show, in our opinion, how little is to be expected for any true restoration of Church unity or Church life, either in Germany or in the world at large, from the Old Catholic cause in general. It would seem to be in its best form, little more than the Anglican dream of a resuscitated Nicene Christianity over again. The movement, it has been well said, carries in it no grand actuating idea peculiar to itself. It lacks thus the power of inspiration and new creation; and in this respect it is not likely to form an epoch, properly so called, in the history of the world.

The issue involved in the Vatican decrees, as the course of things

is steadily causing it more and more to appear, amounts to immeasurably more than any question of simple Church organization or of mere Church history. It regards the very being of the state, civil order, political obligations, the rights of humanity, free exercise of human thought, conscience and speech, the universal culture of morality, learning and science, no less than the universal order of religious faith, religious worship, and religious life. This of itself should serve to show the profound need into which the world has come at this time, through the progress, as it were, of its own life, and how much more is required, then, for the solution of its difficulties, than anything or everything that can be imagined in the way of mere outward ecclesiastical change. Nothing less than a living reconstruction of the whole idea of Christianity—issuing through the Holy Scriptures from the fountain-head of the Christian life and faith in Christ Himself—would appear now to be equal at all to any such object or end.

Dr. Schafl's volume is of course timely. It is a text-book of important literary material, which may be considered in some sense fundamental now, for the study of the complex controversy into which the universal energies of the age would seem to be drifting at this time, in one way or another, from all sides. In this view it deserves to be commended to public attention. It is interesting, also, in the character of a specimen of his "History of the Creeds of Christendom," a new forthcoming work, which may be expected to prove a new evidence and monument of the well-known indomitable literary industry of its distinguished author. N.

EPOCHS OF HISTORY.

EDITED BY EDWARD E. MORRIS, M. A.

THE CRUSADES. By George W. Cox, M. A., author of "History of Greece," "Mythology of the Aryan Nations," etc. With a map. New York: Scribner, Armstrong & Co. 1874.

THE THIRTY YEARS' WAR—1618-1648. By Samuel Rawson Gardiner, late student of Christ Church; author of "History of England from the Accession of James I. to the Disgrace of Justice Coke," and "Prince Charles and the Spanish Marriage." New York: Scribner, Armstrong & Co. 1874.

THE ERA OF THE PROTESTANT REVOLUTION. By Frederic Seebohm, author of "The Oxford Reformers, Colet, Erasmus, and Moore." With numerous maps. New York: Scribner, Armstrong & Co. 1874.

These little volumes, of from 225 to 250 pages each, are a part

of a historical library which the enterprising house of Scribner, Armstrong & Co. are publishing. In addition to those already out, the following are to be issued: "The Beginning of the Middle Ages;" "The Norman Kings and the Feudal System;" "The Early Plantagenets;" "Edward III.;" "The Houses of Lancaster and York;" "The Age of Elizabeth;" "The Stuarts and the Puritan Revolution;" "The Fall of the Stuarts;" "The Age of Anne;" "Frederick the Great and the Seven Years' War," and "The War of American Independence"—14 volumes, 16mo., cloth, uniform. Price, \$1.25.

The object of this library is to bring a knowledge of the leading epochs of history before the reader in a small compass. The idea of selecting epochs is certainly a good one. These are the hinges on which the events of the ages turn. They afford an opportunity to look backward and forward. They include the most important events of history. They are of the most interesting character. When once the epochs are studied, the intervening periods can be studied with greater profit. To our mind it is a question whether our whole system of studying history ought not to be modeled on this principle. First let the leading events be studied in their relations, and then fill up with details.

These volumes bring history into a kind of epitome, adapted to the general reader. All have not the time and opportunity to study history in all its details. Yet they need a general knowledge of it. How shall they obtain this? A universal history is dry to read or study. The reader is not able to distinguish the more important from the less important. But here he has placed before him, so to speak, the cream of history. The reading of these volumes will beget a taste for more. Their contents are comprised in small compass, and yet they are fresh and entertaining, for they are not mere notes, nor compilations, but original productions.

Especially are they adapted to the young. What shall our children read? How many parents anxiously ask this question! The larger histories are too extensive and heavy. They require too much time. Hence the young seek something easier, and turn to the romance or novel. These may have their place, but they certainly should not crowd out historical reading. Such a library as this, each volume being brief and easily mastered, is just what should be put into their hands. We warmly recommend them for families and libraries for the young.

THE PARACLETE. An Essay on the Personality and Ministry of THE HOLY GHOST, with Some References to Current Discussions. New York: Scribner, Armstrong & Co., 654 Broadway. 1875.

This work is a contribution to the Apologetic literature of the present age. This literature is growing quite rapidly. The new attack on Christianity, starting in the Rationalism of the last two centuries, seems to be gathering up all its forces in this nineteenth century. The philosophical assault is now followed by the scientific; that is, from the standpoint of science. The centre of attack is the person of Christ, and the literature in defense here is very rich. No age has produced more works on the life of Christ, none has defended His supernatural character more vigorously. The attack is new, the apology must be new also. We mean not new absolutely. The attack brings forward much that is as old as Christianity, yea, as old as human speculation in reference to God and divine things. So the defence brings forward much that was used in the early Apology. Yet there is a difference. It cannot be otherwise, when we consider that Christianity is a new life, not a mere fixed system, and that human knowledge is progressive. The resources of the kingdom of light are more and more revealed, and the kingdom of darkness, making use of human progress and human knowledge, renews the assault in new forms.

The doctrine of the Holy Ghost, the *Paraclete*, is necessarily involved in the doctrine of the Person of Christ. As the effort is made to show that the idea of the incarnation of the Son of God is not foreign to the nature and wants of man, but rather called for by man's nature and destiny, so there is an attempt in this work to present the doctrine of the Holy Spirit in such a way as to show that it is in accord with man's highest reason and his deepest wants.

"The whole movement of history, in all that is vital and permanent, is a movement from the outward and visible to the inward and spiritual." So it was in the order of creation, which culminated in man, and so it is also in the order of salvation. The law and the letter were first, then the spirit. The subject of *inspiration* is then discussed, first as a doctrine, then as fact. This is followed by chapters on The Inspiration of Christ's Biography, The Holy Spirit as the Interpreter of Scripture, The Ministry of the Comforter, The Convictive Work of the Holy Ghost, Regeneration, Pentecost, The Witness of the Spirit, &c. Part second discusses: 1. The Collateral Spiritual Argument; 2. Materialism and Spiritualism, and 3. The Spiritual Organ.

The work seems to occupy orthodox ground, and reveals a good deal of strength in meeting the more recent arguments against Christianity. The subject is one which calls for discussion. As the doctrine of the Person of Christ has been attacked with great ingenuity, so the doctrine of the Holy Ghost will be assaulted likewise. It is important that the Church should be prepared for the contest.

ORIENTAL AND LINGUISTIC STUDIES. Second Series. The East and West; Religion and Mythology; Orthography and Phonology; Hindu Astronomy. By William Dwight Whitney, Professor of Sanskrit and Comparative Philology in Yale College. New York: Scribner, Armstrong & Company, 1874.

Professor Whitney has written on Language, and the Study of Language, in twelve lectures, and on Oriental and Linguistic Studies, in a first series, comprising essays on The Veda, The Avesta, and The Science of Language. In this second series of essays he discusses the following subjects: 1. The British in India; 2. China and the Chinese; 3. China and the West; 4. Müller's Chips from a German Workshop; 5. Cox's Aryan Mythology; 6. Alford's Queen's English; 7. How shall we spell? 8. The Elements of English Pronunciation; 9. The Relation of Vowel and Consonant; 10. Bell's Visible Speech; 11. On the Accent on Sanskrit, and 12. On the Lunar Zodiac of India, Arabia, and China.

Professor Whitney is one of the first linguistic scholars in this country. His scholarship is of a university character. He treats his subjects with a thoroughness and grasp of thought that bespeak the finished scholar. He makes some telling points against Dean Alford's work on the Queen's English, but sometimes he appears to us more acute than profound.

The recent studies and investigations in the language, religion, and history of the East have invested that portion of the world with new interest. The works of Max Müller have accomplished much in this way. These studies will doubtless be turned to good account in the end in Christianizing those nations. A new era has already dawned upon China and Japan in the intercourse that has been opened up with them by the Western nations. Why they have so long resisted and rejected the Christian religion is difficult to explain. The Western people that originally wandered off from the plains of Asia seemed to be ripe for the reception of Christianity. Efforts were made in China and Japan—a commencement was made, promising good results, but the success was only transient. As Christianity is for all peoples and nations, we must hold that it is adapted to India and China as well as to Europe. Yet it has been cordially received by the latter, and persistently rejected by the former. The new insight into those oriental religions, Brahminism and Buddhism, only serves to show that they, too, have yearnings for the only true religion. For the great interest here concerned, as well as for the cause of science, we welcome these essays, and those of other writers in the same field, that seek to disseminate correct information in regard to the internal life and character of that portion of the world.

THE VOICE IN SPEAKING. Translated from the German of Emma Seiler, Member of the American Philosophical Society and Author of "The Voice in Singing." By W. H. Furness, D. D., Member of the American Philosophical Society. Philadelphia: J. B. Lippincott & Co., 1875.

This is a scientific work by one who has made the subject a careful study for a number of years. Madame Seiler studied in the best schools of music in Europe and became thoroughly prepared for her profession before she came to this country. She not only mastered the science of music, but learning by experience the mistakes made by teachers of vocal music, for want of a proper knowledge of the human throat, she applied herself diligently to the study of this wonderful organ, with the aid of some of the best anatomists and physiologists. The result of her investigations was a method of teaching vocal music which comprehends a proper use of the throat in singing. She has already established a reputation as one of the first teachers in this country, and she is winning additional fame every day through her carefully trained pupils. Her first work, "The Voice in Singing," has been widely and favorably noticed. In the preface of the present work she says: "I have frequently been applied to for information and instruction by teachers of elocution and by persons whose callings require them to speak in public. My attention has thus been turned to the action of the voice in speaking; and occasion has been afforded to me to pursue more thoroughly, with the assistance of my son, Dr. Carl Seiler, the study of the natural laws underlying these sounds. The results which we have arrived at are given in the first part of this little work."

The work here referred to considers, 1. Acoustics in General; 2. The Vowels; 3. The Consonants; 4. The Vocal Tones; 5. The Timbre of the Voice; 6. Reach of the Voice; 7. The Reflection of Sound; 8. Faults in Speaking; 9. Modulation; and an Appendix on Clergyman's Sore Throat, By Carl Seiler, M. D. This last chapter, though brief, explains the cause of sore throat in the case of many a public speaker. "The voice, rightly managed, may be used in speaking or singing all day long without any other consequence than a feeling of bodily fatigue." That is reasonable, and yet just the opposite result usually follows. If this is because of a wrong use of the throat, it is clear that it is of the greatest importance that all public speakers should know the fact.

This work by Madam Seiler, as we have said, is a scientific work. It is not designed to present a course of elocution. The ordinary reader may not be able himself, at least immediately, to put into practice the principles here laid down. But it is important he should know them, and then he may take further measures

to put them into practice. Especially is it important that parents and teachers should have some knowledge of these principles. No man or woman should attempt to teach elocution who has not mastered the principles set forth in this book.

Madame Seiler is enthusiastically devoted to her profession. We hope the encouragement given to her will be commensurate with her thorough attainments.

THE HOUSES OF LANCASTER AND YORK. With the Conquest and Loss of France. By James Gairdner, Editor of "The Paston Letters," etc. With Five Maps. New York. Scribner, Armstrong & Co., 1875.

We have just received this little volume, in addition to the others noticed, issued under the editorship of Edward E. Morris, M. A., and we have been so much pleased with it that we give it this additional and separate notice. The beautiful style in which it is published will at once recommend it. Then it is not large (about 260 pages). It can be read in a short time. The young reader will be able to see the end of his task. It presents a definite topic, and this can be studied here by itself. It is not a mere compilation. The author has consulted and studied the original sources. It considers interesting and important chapters in English history. Wycliffe and John of Gaunt, Wat Tyler's Rebellion, Owen Glendower's Rebellion, The Lollards, Joan of Arc, Jack Cade's Rebellion, The Council of Constance, Huss and Jerome, all these topics are treated. What has to be gathered out of a general history with a great deal of labor, is here presented as in a nutshell. This is just what parents want for their children. To cultivate a taste for history, to get the young to read *it*, and not so much fictitious literature—what parent does not wish that for his or her children? We believe, too, that parents will take the lead in reading these volumes. They form a little historical library of a most beautiful and excellent character. They may be had at Baer's Bookstore, Lancaster, Pa.

THE BOOK OF JOB. A Rhythmical version with introduction and Annotation. By Prof. Tayler Lewis, LL. D., Union College, Schenectady, N. Y. **A COMMENTARY** by Otto Töckler, D. D., Professor of Theology at Greifswold. Translated from the German with Additions. By Prof. L. J. Evans, D. D., Lane Theological Seminary, Cincinnati, Ohio. Together with a General Introduction to the Practical Books. By Philip Schaff. New York: Scribner, Armstrong & Co., 654 Broadway.

This is decidedly one of the most masterly and interesting vol-

umes of this great work. There is a General Introduction to the Poetical Books of the Old Testament by Dr. Schaff, and an Introduction and Annotations by Prof. Taylor Lewis. These are both excellent productions. Dr. Lewis' Rhythmical version puts a new light on the Book of Job. Just as a beautiful painting may hang in a dull, dead light, and look like a common piece of art, but when a new light is thrown upon it the whole appearance is changed, and it now breathes a new life and spirit, so is this translation a new light falling upon the Book of Job.

This is one of the largest volumes of the series, containing over 600 pages, all treating this one book. We believe it will be read and studied with deep interest by all into whose hands it may come. This volume is to be had also at Baer's Bookstore, Lancaster, Pa.

SHADOWY HAND; OR LIFE STRUGGLES. A Story of Real Life.

Published and sold by the author, Rev. Henry Morgan, Morgan Chapel, Boston. 1875.

Mr. Morgan is one of those eccentric characters who must not be judged, perhaps, by ordinary rules. The most unfavorable thing connected with his life is that he has published this book. Were it not for this we would be disposed to regard him with charity. All men are not born to do good in the same way, and Mr. Morgan might be useful in his way. But why publish such a book? That spoils it all. A man may do a great deal of good in the world in a quiet way, which might not stand criticism by ordinary rules; but when he publishes himself to the world and seeks notoriety, the spell is broken. Mr. Morgan's work may have some good results—the book is not worth the paper and ink with which it is published. But then, Mr. Morgan is not alone in making this mistake. Many other good men have made it. So even here our judgment must be seasoned with charity.

GIFT-BOOK FOR THE MILLION; OR LIFE-PICTURES OF "THE PRODIGAL SON." By Rev. D. Y. Heisler, A. M. Philadelphia: Reformed Church Publication Board. 1874.

A little late this book has come into our hands. We would have been pleased to notice it sooner, had the publishers placed it in our hands. It has become so well known through the Church now that we can hardly expect to help it any in that way.

It is of course not easy to say anything original on such a subject. The field has been traveled over by so many that nothing seems left for others to glean. Yet it must not be forgotten that the Scriptures are inexhaustible, and it is the heart that finds new treasure there more than the mind. Mr. Heisler treats his theme with ability in an intellectual point of view, but it is especially the

glow of warmth thrown over it by his genial, kind and loving spirit that makes it pleasant to the reader. It is calculated to do much good. We sympathize with the criticism made by another in regard to the title. We would leave away the first portion and retain only the latter—"Life Pictures," &c. But this is only a matter of taste, concerning which we are not to dispute.

THE FAMILY ASSISTANT; or, Book of Prayers for the Use of Families. To which are added prayers for special occasions. By Samuel R. Fisher, D. D. Philadelphia: Reformed Church Publication Board, 907 Arch street, and Smith, English & Co., 710 Arch street; ——— Cincinnati, Ohio: *Christian World* office, 178 Elm street.

We add our commendation also to the many favorable notices of this book. It meets a want that is felt by many. Its importance consists in this, that it is a true help for families and for private devotions. It is a guide for worship in these relations, and will no doubt accomplish much good.

TREASURY PICTURES; or, Readings for the Young in the Sunday-school and Family. Compiled by J. David Miller. Vol. I. Philadelphia: Reformed Church Publication Board, 907 Arch street, 1875.

Many of the readers of the Child's Treasury will welcome these selections, put into permanent form in this little book. The selections seem to be made with care and good taste. The book is worthy of a place in Sunday-school libraries.

NOTE TO THE SUBSCRIBERS. With this number the **MERCERSBURG REVIEW** commences its *twenty-second year*. It has passed its minority and is of age, and can speak for itself. In one sense it has experienced what young men usually experience when arriving at the age of their majority—they must go out and face the world on their own responsibility. The Board of the Church felt itself unable longer to provide for its wants. For some years that Board had to do this in part at their own expense. Now the young man must earn his own board and clothing. Well, he has found a new and kind patron, and he proposes to make the effort.

The printing will have to commend itself. It is done in an extensive and enterprising House in Lancaster, Pa. The editorial force is strengthened. We think the contents of the present number will be found to be fully up to the standard merit of the **REVIEW**. We hope to be able to add to its interest and variety in the future. To this end we shall endeavor, from time to time, to furnish articles of a literary, historical and scientific character, in addition to those that are strictly theological. In order to do this

we would like to enlist the interest of the Alumni generally. There are among them those who can furnish able articles of the kind referred to. We hope they will come to our help, so that the REVIEW may represent not only the interest of theology, but of science and literature also. The type of thought, and the philosophy of the College, are worthy of being brought before the literary public. In the department of English literature, a professorship of which is now established in the College, we should have an essay occasionally.

In regard to the theological position of the REVIEW, we may say that it is expected to *move forward* in the same line of thought. It will be true to its *prospectus* in seeking to advance the interests of Christological, Historical and Positive Theology, and to labor in the sphere of general science and literature. It will continue to be Catholic, claiming a title to the theological treasures of all ages. It will stand on soundly Protestant ground, and give attention to the more special department of Reformed theology and German Church life.

But it does not propose to stand still. Mercersburg theology, if we understand it, does not seek so much to stand in a system fixed and finished (which would be dead and ought to be buried), but it seeks by the power of fundamental principles and ideas to work for true progress. It is not the same that it was a quarter of a century ago. It holds fast to the same general principles, but the application of these necessarily varies with the change of times.

In its earlier history it directed attention to the weaknesses and defects of Protestantism, and sought to revive an interest in the principles of Christianity as historical and churchly. It may have exposed itself to the charge of being somewhat one-sided and negative in this respect. Certainly the new attitude assumed by the Roman Church, in its proclamation of the Immaculate Conception and Papal Infallibility, has brought us face to face with the extremest pretensions of Ultramontaniam. Whatever needs there may be in Protestantism, and no one will deny that it needs greater unity and authority, yet these are not by any means to be met by the external and arbitrary authority of Rome. But all the greater is the necessity for Protestantism to assert itself in the better elements of its life. It is awaking to this necessity, and is coming to stand together against the waves of infidelity on the one side, and Papalism on the other.

But the main principle that animates Mercersburg Theology is the account it makes of the person of Christ in the redemption and completion of our human life. In this it is in hearty sympathy with the best Protestant Theology of Germany. Since Schleiermacher, this principle has become central for theological thinking, and its strength has been tested and developed by the deadly

onset against it by the Tübingen School—by such men as Strauss, and in France by Renan. The literature on the Life of Christ, and the person of Christ, has grown very rich. Here the battle now rages. We stand firmly on this ground—Christ the principle of Christianity, and of life in individual Christians.

And now we ask our friends to help in extending the circulation of the REVIEW. Let every subscriber endeavor to procure *one new* subscriber. If that is accomplished it will be placed upon a firm basis, and can go on its way rejoicing. As the expense of publishing the REVIEW must be met quarterly, beginning with the first number, it becomes a necessity that subscribers, so far as possible, pay their subscription in advance, and in all cases during the year.

The present number has been somewhat delayed on account of the change in its publication. In order to prevent still further delay, we have read all the proof here. If the contributors and readers should notice an occasional error, they are asked to excuse it. In future we will endeavor to send out proof to the writers as usual.

